

Christian Faith and Life

Combining The Bible Champion and The Essentialist

Volume 41

OCTOBER, 1935

Number 4

EDITORIAL

The Alphabet of Science and the Word of God

HAVING introduced the subject with the brief reference to the letter "A" we pass on in our inquiry to the next one in order. It will be impossible to cover the list of sciences known to the modern age, and we can only present as many of them as will sustain our thesis. The rest of the sciences, however, that we cannot take time to survey in these brief paragraphs, will also bear record to the infallible nature of the Bible, if the interested reader will but search out those evidences.

So we say now, after the fashion of the introductory article, that

"B is for Biology"

which is the science of life. Every individual creature which is alive must be found within the sphere of this most inclusive of all sciences. Biology is indeed the most comprehensive of all the sciences at present known to man. It embraces such other fields as entomology, cytology, ichthyology, ornithology, and in fact, every branch of study that deals with living matter. Volumes should be written, instead of paragraphs, to show how the study of biology supports the doctrine of the inspiration of the Bible.

Since the Bible offers the only credible and intelligent explanation of the origin of life, it is inevitable that research in this science should touch the record of

the Scripture at many points. As the laws of biology have been discovered and correlated, each one of them has been compared with the statements of Holy Writ, and not one single fact has ever emerged from the crucible of research, that contradicts or questions one single statement of the Bible. As biology is a comparatively recent science, and as the Scriptures were written in an age of scientific ignorance, this fact is nothing less than astounding! If men are the authors of the matter collected in the sixty-six books that make up the Book of books, there is no intelligent explanation for this marvelous harmony of ancient writings, with the modern wisdom of a scientific age. If God is the author, however, we can readily understand that His revelations must be in full accord with the known truth of every age.

It would interest the reader to carefully peruse some of the scientific books of an ancient day,—let us say of three hundred years ago. In them would be seen the most ridiculous and infantile errors, the most impossible fables, and credulity and ignorance set forth in pedantic terms as scientific fact! In one certain text book on botany, for instance, we have the remarkable tale of an herb that grows in Italy, the blossoms of which, when placed beneath a damp

stone, transform themselves into scorpions! In another quaint treatise on embryology, we have authentic (?) records of human births, that were hybrids, as of a dog in one case, and a calf in another. In the *Pharmacopœia Londonensis* for 1634 there are a thousand medical prescriptions, any one of which, if offered today, would result in an action for malpractice!

But in the writings of Moses, for instance, which were complete in their present form almost thirty-five hundred years ago, there is none of this nonsense and fallacy that is so common to books of a mere three centuries back. To what influence may we attribute this amazing difference, unless it is due to the inspiration of the Holy Spirit? These ancient records, that Moses tells us came to him from God, as they talked together on the mount of Sinai, and as he led the Children of Israel in their great hegira, are replete with references to our present science of biology. As a biologist, Moses apparently accepted the theory of teleology as a basic hypothesis, as do many biologists today. Teleology is the science of design: as evolution is the science of development by transmutation.

Herein lies the great argument between various schools of thought today. We are not arguing about evidence at all. We have no quarrel with each other over *facts*. We all of both schools deal with the same biological material, and we accept and recognize the same basic facts. For instance, we all agree that life as we now have it is marvelously arranged in an orderly and progressive series from the most minute of the protozoa to the most microscopic of the metazoa. At one extreme of the world of biology we have the tiny creatures of the microscopic universe, at the other extreme such animals as the elephant and the giraffe. We all agree on this orderly arrangement of living things.

So having arranged all orders of life according to their place in the ascending scale of complexity, we biologists draw back and survey the results. One of us says: "Isn't that marvelous? From

the simple to the complex, from the small to the large. I interpret that to prove that the big ones gradually developed out of the smallest one, through a long series of gradual changes. This process I will denominate with the term, evolution."

But another one of us surveys the same orderly arrangement, and exclaims, "Now, isn't that marvelous? I interpret that to mean that some intelligence created them each as they are, to fill a different sphere of usefulness in the orderly purposes of nature. There is evidence here of design in each individual, design on an ascending scale in the higher ones, and each is perfect for its own purpose and its own environment. This evidence of creation is so clear that I shall call the process teleology."

Then the evolutionist and the teleologist stand back and start to call names and bitterly contend each with the other. Over what? Not over facts: we all agree on them. Our battle is over *the interpretation of facts*; which is in the field of philosophy, and not in the realm of science. We hold no brief for the doctrine that the Bible can be made to harmonize with every theory and concept of men of science, quite the contrary. We recognize that all men are fallible, and are conscious of the fact that many ridiculous errors have crept into human writing and teaching, which errors are in turn repudiated by the next generation as new evidence is discovered and men are freed from the chains of accepted scientific dogma. So, disregarding any theory, and offering no interpretation, we call attention to a few of the many *facts* of biology that are in harmony with the record of the Bible.

The Fundamental Law of biology may well be expressed in these words: "There is no life without antecedent life." For every thing which is alive, there must be living parents to transmit that life. Fish or bird, plant or animal, insect or man, there is no exception to this law. For the mammal the parent, and for the plant the seed; but in each

case, vital ancestry. Thus at the outset of this paper on biology and the Bible, we are brought face to face with the records of the first chapter of Genesis. Since there are but two recognized kinds of life, namely, transmitted and inherent, we are dependent on Moses at the very start. Transmitted life is that of the creature; inherent life is that of the Deity. Only God is eternal, and all else must have a beginning. So that no matter what your theory of origin may be, you must go back in your thinking to the time when there was a "first" one. If your philosophy is evolutionary, you start with a unicellular protoplasmic mass, just alive and not much more. Then you ask yourself, "From whence did it receive this life?" and you are faced with the biological impasse that results from an attempt to evade the first law of biology! You must then choose one of the two horns of the dilemma. Either you must say as do the theistic evolutionists, that God imparted life to the original mass, and as a consequence find yourself then faced with the utterly impossible task of accounting for vast numbers of transmutations, each of them contrary to all known law. Or else you must depend upon the exploded theory of spontaneous generation, and find yourself opposed by every sane and unbiased scientist in the entire realm of modern research*

The other alternative is to accept the record of Genesis, and acknowledge the fact of specific creation. This is simply to recognize what scientists are more and more accepting, that God created at least a pair of each species, and by natural generation all the various mutations have arisen. As the old English word "kind" that we have in the King James Bible is the exact equivalent of the more modern word "species," we are then in harmony not only with biological fact, but with the Scriptures as well. There is no evading this issue by seeking refuge in outmoded theories and the

sophistries of ancient fallacy, as we live now in a scientific age, and are accustomed to face evidence honestly, regardless of what pet theories we may have to surrender as a result. Life from life only, and the first life from . . . Well, from where, if not from God?

The second law of biology is also met with in the opening verses of the first book of the Bible, and that is the law of reproduction. We are very sure that Moses never heard of the law of Mendel. Let us state it simply in these terms: "Every individual is the sum total of the characteristics, recessive or dominant, that are resident in its two immediate ancestors." Or more simply still, there is nothing in the progeny which was not in the father or the mother, or in both. Can it be stated even more clearly? Only in the words of Moses, who said that when God had created each species, male and female, He blessed them and said, "Be fruitful and multiply, *each after its own kind*." This is as simple and specific a condensation of what is today called Mendelism, as can be found in any of the modern writings on the subject of biology. In fact, after wading through definitions and statements of Mendel's Law, written in twelve-cylinder, ball-bearing, free-wheeling duo-ratio, double-jointed words, such as are dear to the scientific writer, it is a relief to come back to this simple statement that a child can understand and that a sage cannot refute: "Each after its own kind!"

We should note in passing, that this is one of the kindest provisions of all the beneficent laws of God. When He established this inviolable law of biology, safeguards that make life superable were established forever. Without this fact, life would be a nightmare of unbearable horror! To set this more clearly in our minds, let us suppose this case: Somewhere in this process of reproduction, this law was violated, and an elephant and a crocodile became crossed, producing a hybrid. This half-reptile, half-mammal monstrosity in turn mated

* "The Theories of Evolution and the Facts of Science" by the editor.

with an eagle, and now we have a vicious beast of horrific aspect, half the size of an elephant, with teeth and scales like a crocodile, and swiftly winging its way through the dusk on the pinions of an eagle! One night it would snatch the baby from its cradle, and the next noon would gobble a pedestrian off the streets. Follow this thought out to its logical conclusion, and we have a world that is peopled with the insane horrors of the wildest delirium. The air would be filled with fear in a thousand forms, the earth would be crawling with weird and grotesque creatures now known only to the poor wretch in the throes of delirium tremors, and the water would be peopled with such awful shapes as man has never conceived.

At once you say: "But this is impossible. A reptile cannot cross with a mammal, nor can either reproduce with a bird. This is a silly conjecture." Certainly this is impossible, *but why?* There is no other logical explanation or even credible reason ever advanced for the fixity of species but this explanation of the Word of God. If the Creator had not ordained this law which biology recognizes and creation obeys, how would it have ever been established? Accident or chance will not do, as they would have rather produced a condition of chaos in hybridization of all varieties. If we say that it is just a law of nature, we merely evade the issue, unless we can define nature, endow it with intelligence and reason, and confer upon this mythical nature all the attributes of a personal Deity.

In so doing, of course, we merely concede the demand of the Scriptures for a personal Creator, who is not only the Author of life, but its directing and guiding genius, as well. Small matter indeed, whether we call Him God or Nature, for in the recognition of His presence and power in the work that He has done, we at least lay the foundation for a confession of personal faith in Him, when full illumination enhances our intelligence to the point of true discernment.

One more instance of biological fidelity must be cited from the Bible, out of the many others that must remain unnoted in so brief a presentation. This one, however, cannot be passed over in silence, as it is the most striking of all, and is connected with the more recent discoveries in the realm of biology. In the seventeenth chapter of Leviticus, Moses has written the law that God gave to the children of Israel, in these words:

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul. . . . For it is the life of all flesh: the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh, for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

Here is a biological statement that is unique, and that is emphatically reiterated in this paragraph. In a day that antedated the discoveries of our modern age by a score and a half of centuries, our present wisdom is set forth in unmistakable terms. For in this scientific day we know as no previous generation could have known, that "the life of all flesh is in the blood thereof." This is the one natural reason that men do not live eternally in their present bodies. Barring accident and disease, there should be no such thing as death, were it not for this law of biology.

We all know, of course, that the body in which we temporarily dwell, is an amazingly heterogeneous mass. It is generally postulated that there are some twenty-six trillion cells in a human body. Twenty-six thousand billion living units, to make the present habitation for the soul. Any one of these cells may be separated from the mass, and studied under the microscope, and some of its secrets discovered. In an older school of biology, it was believed that "certain cells de-

vided to colonize to form a heart, others to constitute a liver or a kidney, and so forth;" but in this enlightened age we know better! It is now demonstrated that there is a vital difference between the cells of any two organs of the body, not only for the human being, but for the animals as well.

A simple demonstration of this fact may be seen in the technique of injecting dead cells of the liver into a living liver. The live organ accepts this intrusion with delight, and avidly reconstructs the dead cells and puts them to work again in a regeneration that is complete. But if the cells of any other organ are injected into the liver, they are instantly recognized and rejected. The same is true in the reverse process, as the kidney, or any other organ of the body will not accept the cells of the liver. And so for each in turn.

The cells of the body die quickly. Perhaps as near an average life as can be given would be three weeks. With the exception of the cells of the vitreous humor of the eye, which seem to need no reconstruction as far as experimental observation goes, all others apparently die under thirty days. So frequent are these unseen tragedies, that the human body must hold some three hundred million funerals a day, to get rid of the cell-corpses. The process is ingenious to say the least. When the dead cells of any organ are cast out of that organ, they enter the blood stream for a tour. When they return to the parent organ, they are recognized, received, and regenerated. Thus they enter another cycle of service, and live another normal "life." So that if there were no exception to this rule, only accident or disease would ever cut off the earthly career of the body.

But alas! There is an exception. When the red cells of the blood stream die, in their reconstruction they lose a portion of their hematin, which is appropriated to make the pigment in the bile. So that in their regeneration, the red cells lose again and again, until so appreciable a portion of their content is gone, that

senility, old age, ænemia, and consequently death, result. What are we saying? Simply this: "The life of the flesh is in the blood!"

And some would pity the ignorance of poor old Moses. He never peered through the objectives of a compound microscope, or watched in wonder as the spectroscope revealed facts concerning the blood that utterly reversed the famous conclusions of the comparatively recent "blood precipitation tests" of which the evolutionists were so fond. A micro-manipulator was as alien to the knowledge of Moses as was a Bunsen burner, yet in spite of all this undoubted handicap, he anticipated the wisdom of this age of research by some thirty-five hundred years! By simply trusting in the integrity of God, and recording His words as they came through a supernatural revelation, the writings of Moses were kept in absolute harmony with the unborn science of biology. So, then, truly, "holy men of old" *must* have spoken "as they were moved by the Spirit of God."—*H. R.*

(To be continued)

Scripture Tests in Schools

Out of one hundred students whose average age was about nineteen years, and who, mostly from Christian homes, entered a leading preparatory school, only two were able to give Paul's Epistles in their New Testament order. One wrote: "Rhomans; 1 and 2 Corinthians; Ephisions; Coloshtians; Glatians; Hebrews; 1 and 2 Peater; 1, 2, 3 James, John and Jude." A test made in a Brooklyn public school showed that out of 1,373 children questioned, 499 did not know the Ten Commandments and 351 had never heard of them. Answers were: "The Ten Commandments were the ten Amendments to the constitution."—"Children must keep off the steps of street cars."—"Not to swear for anything."—"Don't hitch on wagons."—"Thou shalt not hit thy father or mother."—"Don't swindle."—"There shall be water."—*Don O. Shelton.*

Upturns in Theology

RECENTLY, while arranging for my own use an archæological map of Bible lands, I had occasion to refer to Paul Haupt's "Polychrome" Bible, printed near the end of the Nineteenth Century, and at the height of the Wellhausen obsession of Higher Criticism. The sight of those color-smearred and otherwise distressed pages of Pentateuchal, historic and prophetic literature, compared with the high points set by archæology on the Bible map since that period of text smearing, aroused some instant and compelling reflections.

Many even forward-minded Bible students and teachers of today may not be familiar with this "polychrome" device. Therefore, a word of explanation will be in order. The scheme consisted in setting on a background of red, brown, green, yellow or blue, or other chromatic shade, each "source" section, redactorial variation, nexus or gloss which, according to the fancy of the polychromist, entered into the canonical Scripture reading as it has come down to us from tradition. Not only paragraphs and sentences, but phrases and oftentimes single words, were set off from their traditional association, attired in gaudy and jaunty fashion, as hailing from another company than that in which they are found.

The result was a Bible dressed in a coat of many colors, and no less a puzzle and a stumbling block to the theologian and the cleric than to the layman who chanced to learn of it. It is still painful to remember that many, indeed most, great scholars of that period were caught in the meshes of this net of "highly colored" criticism. Many lived to drink the dregs of a cup of bitter mortification; while others died with purblindness of understanding.

The polychrome Bible bears today about the same relation to Bible interpretation and criticism that an illuminated chart of the Battle of Waterloo would bear to the life and diplomacy of

Twentieth Century Europe. The religious-intellectual situation to which the polychrome Bible text refers became a Waterloo in the realm of Bible investigation. Its discomfiture resulted in the silencing of a pragmatism which not only menaced traditional faith in the Word; but which threatened to defeat the Word in every aspect of its spiritual application.

Those whose memories go back to that time recall that the whole religious world seemed to be held in the grip of a giant of negation. Hypothetical evolution had given to every class of inquisitive research a gauge of origins which was used to test every order of life and existence; and which was applied by the Bible critical schools with rigid, not to say, merciless, literality to the problems of religious and Bible geneses.

The religious history of ancient Israel, for instance, came about in the same way in which molecular integration came about. There was one law for all. It was thus that law came to be a deadly visitation upon faith. The mechanical evolution which bound and straight-laced life and faith claimed a like mastery over the categories of the written Word, and thus envisaged the polychrome "burden."

The passage of this nightmare of criticism—for such it was—was largely contributed to by the outcome of the World War. Pragmatism and militarism, which spawned the fetich of the superman of Nietzsche and the anti-Semitic madness of Delitzsch, went hand in hand at the period in which the polychrome Bible was ascendant in the critical sky. But taps at the Marne and a tremendous previous and subsequent outroll of archæological discoveries brought the first distinctive upturn in theological and critical thought and scattered the scholar groups of Germany and Great Britain and, so far as one was integrated here, of America, from the coverts of Wellhausenism, some to re-

turn to traditional confession, but many more, like the troubled knights of King Arthur, to follow wandering fires until their names have faded into doubtful memories. The tragedy of latter Nineteenth Century Bible criticism will not be realized until faith places a hundred years of recovery between it and its more than Babylonian captivity.

It will be informing and profitable, as I am persuaded, to recount here some personal experiences which fell to me in the years immediately following the World War. Perceiving that the time was ripe for a concerted effort of international Bible scholars and critics to attempt a conservation of the worthwhile ideals of the thoroughly shaken and dismembered critical fellowship, I entered into correspondence with a number of acknowledged leaders of criticism both in Europe and America. Being introduced by the English-born Jewish scholar, Harold M. Wiener, victim of a later Moslem riot, to Dr. Max Löhr of the University of Königsberg, who with Delitzsch, had been a chief *Anhänger*, or supporter, of the Wellhausen school in the pre-World-War days, but who had deserted his former allegiance through the fateful turn in German militarism, I solicited him to write a book, or brochure, setting forth his reasons for change of attitude. He complied with my request by writing a brochure entitled *The Five Books of Moses*, which I printed in 1924 in the "Aftermath Series," a bulky symposium contributed to by nearly a dozen other scholars from either side of the Atlantic, amongst them Dr. Robert Dick Wilson, Dr. J. A. Faulkner, Harold M. Wiener, British Empire specialist in ancient law, Dr. Martin Kegel, of the Joachimstal Gymnasium, Tempelen, and my ever revered archæological Achates, Dr. Ernst Sellin, of the University of Berlin.

This symposium was, as I believe, the very first concerted effort made after the World War to rally remnants of scholarship groups, conservative and formerly radical, in the interest of traditional Bible truth. Dr. Löhr now sev-

eral years deceased, did not fail to make clear the fact of his break with the Wellhausen school. In rugged German, which was turned into equally rugged English, he traversed the "Source" hypothesis, pronounced it invalid, and declared his belief that the claim for the Mosaic authorship of the Pentateuch had not been shaken by the hypothesis of Wellhausen. The polychrome conceit he likened to a succession of billboards, announcing a contrariety of commercial crudeness, set against the marble walls of some palace or temple of art. Dr. Sellin, the title of whose brochure was: *Archæology Versus Wellhausenism*, declared that the whole "Quellen," or source, system, the polychrome integration, was conceived and worked out in the years when Bible archæology was in its swaddling clothes, so to speak; and that the full exhibits of its discoveries had wiped out the main contention of the destructive critics, and, further, that the whole task must be begun anew on the basis furnished by those exhibits.

A reflection indulged by this writer ten years ago, when returning from excavations in the ancient Orient, and from observations in Europe, safely may be repeated today, and that with emphasis, namely: there is no great scholar in Europe today who would risk his reputation as a Bible scientist in being named as a Wellhausen higher critic. No more would a great natural scientist today permit himself to be advertized as a Darwinian evolutionist. There is a recognized evolution; but it is not Darwinianism. There is a recognized criticism; but it is not Wellhausenism.

In the above described Bible science movement a postpositive upturn in theology and criticism is seen; but it has not fulfilled the proportions of its promise; its logical development has been arrested. Like some of the moral movements which have been brought to issue through recent international and national crises, and have given promise of permanent establishment in world conscience, but have reacted through lack of a general stable conviction, this, at

first, marked upturn in theological sanity was swerved from its providentially ordered course, and broke into multitudinous vagaries. The effect of this upon sections of the pulpit and upon many theological schools was even more deadening than had been the old obsession of organized destructivism.

A soppy mist of so-called Modernism took the place of the scholastically assessed "assured results," and every cleric and every scholastic became a law to himself. Subjectivism took the place of pragmatism, both in preaching and in theological class teaching. Dapper metropolitan pulpiteers disposed of the divinest claims of the gospel as being the outgrowth of apostolic fondness, and read the prophecies in the light of a discounted Nineteenth Century monism.

In the eyes of this fellowship, the Word is so little accounted that it is no longer considered a precedent in preaching. Some who once were properly described as those who "took a text and went *everywhere* preaching the gospel" are now more properly classified as those who "take no text and go *nowhere* preaching the gospel." A reward for the apprehension of the man who invented the *textless* sermon! It is of the brood of Samson's three hundred foxes.

But despite this situation, which is both real and serious, upturns in theology during this period have been perceptibly effective and are pointing toward constructive ends. The thorough routing of the old scholastic camp was of prime significance, and only the clutter of its *debris* impedes progress and reconstruction. A multitude of preachers and teachers, particularly in America, have not heard the news and still are clinging to the stranded hulk of pragmatic criticism.

From this belated and beclouded situation comes the hybrid preaching so characteristic of the day—a bloodless atonement, a Christless theology, a punitive hell whose doors have fallen from their hinges, and a generally leached out revelation which stands to the traditions

of Christ much as the Zend Avesta does to the cult of Zoroaster.

And so it happens that into many a modern discourse the name of Christ enters only in an incidental and historic way. In such connection, he is more frequently described as a mystic, an idealist or a reformer, than as God and Saviour. His life is commended; but his death is neither expounded nor understood. This is probably much less a major inclusion than formerly. I confidently hold that it is; but it is all but morally comprehensive.

However, both in America and in Europe, the signs have held to a degree. In Germany, the work of Karl Barth, though not ideal as to many points of reasoning and some results, yet sights an early future when religion in the Fatherland shall emerge still further chastened from nightmare militarism and its entailment of pontifical Hitlerism.

Throughout North America, also, the signs are, at least, mildly propitious. In Mexico, the religious agitations, though characteristically revolutionary, yet look to the freeing of the popular consciousness from the shackles of ancient dogmatism. In America and in Canada, light falls on the eyes of hope. The membership of the evangelical churches has enjoyed phenomenal growth. The Bible is the most widely circulated, if not the mostly widely read, Book of the continent. Individuals and groups representing the pulpits of all denominations are uniting in pentecostal fellowships, and seeking to lead the way back to the traditional paths of faith and preaching. The impulse is widening toward a goal. The judgment heard is not uncommon that the school and the pulpit, alike, are gravitating, the one toward a definite soundness in teaching and the other toward a definite passion in preaching. The unfriendly and evil impulses of thought persist; but the tokens of soundness and loyalty to truth maintain a ratio of increase. The call of the evangel is forward.

We may well round these reflections into a few suggestions as to what are the needs of the cause of theology at the present juncture. As already intimated, a chief need is the clearing of the ground of the clutter of Nineteenth Century discounted critical theories. Cannot Christendom give a voice to this effect? Can it not sweep the rubbish off the earth? A reasonable expectation is that those schools that owe allegiance to Christian soundness and support should recognize the mandate of truth in history, in Bible science and in the self-sufficient Word, and pass a judgment of finality upon a pestiferous hypothesis which was too long permitted to vex the ways of religious thought. As to the present day "sicklied o'er" cast of theology and de-centered homiletics, characteristic of so large a section of the pulpit, Synods and

Conferences could perform a major task by reviewing and correcting the situation.

But, above all, that upturn in theology which is to count for the end must come as came the days of the beginning—in a *Pentecost*. The first teachers and preachers of the evangel were fresh from the scene of the Crucifixion, fresh from the realization of the Resurrection, fresh from the theophany of the Ascension. The Pentecost came as a living sequence. Blood of the Dying, the power of the Rising, the ascension of the Sacrifice—then Fire and the Holy Ghost! The Church must renew its watch at the Cross, it must relive the hour of the Resurrection, reincarnate the Ascension, and wait for Pentecost. It must repeat its first experience.—*H. M. DuB.*

What Bible Christians Must Believe

What do we Mean by Religion?

RELIGION is man's life as related to God. It thus deals with the most sacred of all conceivable relations. It concerns itself with the holiest thinking and doing. It assumes at the outset that man is a dependent creature.

No true religion can possibly deal with man as self-existent. He is the product of creative effort and thought.

Materialistic Evolution leaves unexplained all of the supreme origins.

The accidental simply does not exist as Christianity reckons with life.

Accidental collocations of atoms no more explains life than the accidental throwing together of various metals explains a watch.

All the way from the minutest object in creation, to man at his best and highest, purposefulness holds sway.

The Bible declares that all the cosmic universe was first a thought of God and then a fact in what we call nature.

Man's existence as the object of God's creative thought was inseparably asso-

ciated with that idea, the further idea of obligation.

Man necessarily sustains a duty to the Author of his being.

There is the further and very important thought of fellowship with God. Indeed, we cannot conceive of religion at all without conceiving of it in terms of fellowship.

Religiously, man is considered as a creature, "Bound back to God," as the very derivation of the word would indicate. A study of religion leads to a discovery of the fundamental relations which obtain between man and his Maker and also the relations which should obtain between man and his fellow man.

What do we Mean by the Christian Religion?

The Christian Religion has as its particular feature the self-revelation of God, the history of which has been preserved to us in the Bible. The final and glorious culmination of all this self-revelation appears in the Person and work of Jesus Christ.

That which peculiarly differentiates Christianity from all other religions is the Person and work of its Founder, Jesus of Nazareth.

The sources of information with respect to the historical and progressive self-revelation of God are manifold.

Since all truth is in unity and all truth is co-related, we may very properly gain information from innumerable sources regarding God's self-unveiling. Wherever we find truth we are to recognize it as having a bearing upon the development of the human race and very particularly an important relation to each individual member of the human race.

The Christian religion encourages the study of science as one of our great teachers of truth. With its aid we examine the nature and unfolding of God's universe. The Power and Wisdom of God shine out in all His handiwork.

From the minutest atom to the most brilliant star in the galaxy of heaven evidences of design and of order appear. We say at once, "This is the product of Mind and Energy." How much more is all this true when we consider life! Not one hint in all the world of science is given that life can spring from that which is not life. There is no intimation anywhere that motion which is now regarded as furnishing an explanation for almost everything in God's universe could itself have originated in dead matter. When we get into the deeper things of thinking and willing, a sense of duty and destiny which in spite of all protests dominate human life, we are all at sea until we hark back to God as the Giver of life and the origin of all that makes man man.

Jesus Christ Himself is the Supreme Revelation of God and the final source of all information regarding purpose both human and Divine.

God as the Christian Knows Him

Who is God?

What is God's Being and Nature? May we know Him? What are we to believe concerning Him?

As revealed in man's inner consciousness, as revealed in the world, as revealed in the Holy Scriptures, God is Spirit.

God is not only Spirit, but He is Personal Spirit. Unless we can think of God as distinctly Personal, we are little helped by any thoughts we entertain of Him.

Nothing is clearer than that the Bible deals with God Whose Personality is as definite and clear as our own. He is represented as free, personal Spirit.

There are times in the progress of human thought when particular stress needs to be laid upon certain features of our faith, certain facts and aspects of our religion.

It becomes immensely important in view of a great deal of crooked thinking today that we emphasize anew the Personality of God.

There is a vagueness, an indefiniteness about even much of the thinking of professed Christians which takes away the benefits and blessings which would come from a clearer and more definite understanding of Who and What God is. The distinguishing characteristic of personality is self-consciousness and self-determination.

God is conscious of Himself as God. He knows Himself to be all that we mean when we say the word, "God."

God knows Himself to be absolutely free. He has full power of self-determination.

God can do everything and anything consistent with the Nature of a Holy Personal Being.

Not only is God Personal and Free but He is Infinite, by which we mean that the boundaries that pertain to our own finite being are not applicable to Him. He is the Unlimited One. He can do anything and all things which His Nature pronounces good. In His attributes and all His qualities He is measureless. No reach of human thought can furnish any circumference to God. The utmost reach of the imagination cannot conceive of any place or area where

God is not. The existence of God is, therefore, away beyond what we call the cosmic universe.

There never has been and never can be space which God does not fill.

What is true of God in relation to space is equally true of God in relation to time.

There never was a time when God was not. There never will be a time when He will not be. This, of course, involves the fact of His self-existence. He is The Eternal One. If we undertake to ask the question, "Whence came He?" the answer must be "He did not come at all. He was always here."

The Christian's God is Immutable. Changing circumstances and conditions do not in the slightest degree affect the Essence of the Being of God. Human opinion whether individual or the combined conclusion of all human beings can not in the slightest degree affect the Divine nature. All of His attributes are essential parts of His Being, Holiness, Justice, Goodness, Mercy and Truth are simply inseparable from God's Nature.

We have said that there never has been and never will be a place where God is not. By this, we declare His Omnipresence. He acts without limit everywhere. He acts undividedly and completely in every point of the universe, simultaneously and continuously.

Nothing can either restrain or direct the action of God nor is there any limit to His Power. When we are dealing with the limitlessness of God's Power we speak of God as Omnipotent.

There is no restraint and no limit to the exercise of God's Power. Of course God can not do anything contrary to His Own Nature because that would be irrational. God can not do anything irrational, but whatever is required by His Nature or the fulfillment of His Holy Purpose He is able to do. Whatever is demanded by Infinite Holiness and Goodness, God can accomplish.

No obstructions can successfully stand in the way of His program, and no op-

position can permanently hinder the on-moving of His Eternal Purpose.

God knows all that is, all that has been and all that can be. He is Omniscient. Since He has perfect Power and perfect Knowledge, it was inevitable that as a Creator and Sustainer of the universe, all He did or will do is good. So we read in the first chapter of Genesis. After each particular manifestation of Power, it is stated, "And God saw that it was good."

God indwells His World. That is what we mean when we say, "God is Immanent." We do not mean, however, that His creative world limits His Being. He is not only in and with His universe, but He is above and beyond it. It is a very easy thing to drift into pantheism. By the Immanence of God we only mean that He is never separated from His created world, but we do not mean that He is measured by the world or limited by it.

The indwelling of God in all His universe which we call His Immanence is to be interpreted in the light of a complimentary truth equally important, His Transcendence. We do not mean by this that God is outside of His universe and acts upon it as one separate from it, but being one with it and completely filling it, He also surpasses it and thus may act upon it. This is precisely what He does. He works by, in, through and with His material universe and He never retires from His universe and as a spectator watches the operation of the great laws which are a fixed part of all creation.

God's work in His world is never sporadic. There is nothing impulsive and nothing erratic about God's action. God works by method. He works systematically and it is this very fact that enables us to speak about natural law. Law is not a force. Law has no ability to do anything. It only defines the method by which God achieves His purpose in the world. So far as we are able to trace the method of God in bringing the universe to its present condition, that meth-

od is progressive. The greater is evolved from the lesser in the great process of unfolding and the trend wherever God's will obtains is upward.

The universe is no more self-sustaining than it is self-creative. The fact that God works by method does not by any means lessen the fact that He works. There is no rational ground for the rejection of the Bible declaration of creative fiat. There is not one thing in all God's universe which precludes the possibility of the direct, definite, creative activity, whenever in the wisdom of God such activity was desirable.

Whenever God's activity is of such a nature as to accentuate the fact of His Personal Presence, and that the activity is outside the boundary of His ordinary method of doing things we denominate such activity as supernatural. Anything

that occurs, therefore, outside the usual order of things is supernatural and where these supernatural activities have a moral objective we say of such an act "It was a miracle." This by no means involves interference. It is simply God working naturally from above and beyond the order of events that we know.

So far from being impossible that miracles should be worked, they lie within the domain of possibility and as something antecedently probable when Infinite, Free, Spirit is at work in the interests of humanity.

Belief in God as He is revealed in His Word and as He is experienced by believers brings comfort and assurance for every task of life. Our prayer may well be with the respect to God as our Father, our Creator and our Benefactor "Lord, increase our faith."—A. Z. C.

That Famous Auburn Affirmation

SO much has been said of the Auburn Affirmation in many kinds of public print, that it has, we believe, become public property. Therefore, when we undertake to discuss it in these columns, we do not believe that we are trespassing on any private denominational *demesne*. Our interest is primarily in the doctrinal statements made in this document, and therefore we will not deal with the questions of church polity that its composers have raised.

First, we must say, kindly but honestly, that the paper strikes us as Janus-faced—that is, it seems to look two ways at once, or at least in very quick succession. We mean that its authors and signers say one thing in one breath, and then take it back in the next. This fact will appear as we proceed.

As to Biblical Inspiration

Let us note what they say on the question of the inerrancy of the Holy Scriptures. The General Assembly of the Presbyterian Church made this clear pronouncement in 1923:

It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

Against this statement the Affirmationists protest. They do not believe in an inerrant Bible. Note what they say:

There is no assertion in the Scriptures that their writers were kept "from error." The Confession of Faith does not make this assertion; and it is significant that this assertion is not found in the Apostles' Creed or the Nicene Creed or in any of the great Reformation confessions. The doctrine of inerrancy, intended to enhance the authority of the Scriptures in fact impairs their supreme authority for faith and life, and weakens the testimony of the Church to the power of God unto salvation through Jesus Christ. We hold that the General Assembly of 1923, in asserting that "the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error," spoke without warrant of the Scriptures or of the Confession of Faith. We hold rather to the words of the Confession of Faith, that the Scriptures "are given by inspiration of God, to be the rule of faith and life" (Conf. i, ii).

Let us analyze this manifesto to see

whether it rings true. They declare that the Scriptures make no claim that their writers were kept from error. Well, Paul's First Epistle to Timothy is a part of the Holy Scriptures, is it not? Paul, in speaking of the Old Testament, said, "All Scripture is given by inspiration of God" (2 Tim.3:16)—that is, it is God-breathed. Would God inspire men to write error? What kind of divine inspiration would that be? And remember Paul said, "All Scripture."

Peter's Second Epistle is also a part of Holy Scripture. Let us quote him again: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet.1:21). If the Holy Spirit moved those prophets, is it not clearly understood that He would have kept them from error? Why would their utterances be attributed to the Holy Spirit if they contained human errors?

But the Auburn Affirmers contradict themselves in the paragraph quoted above. They hold that the General Assembly was wrong in saying that the Biblical writers were so inspired as to be kept from error; yet, in concluding their paragraph, they hold "that the Scriptures are given by inspiration of God, to be the rule of faith and life." What kind of logic and theology is that? If "Holy Scripture is given by inspiration of God," must it not be inerrant? Would God inspire men to write error?

And here is a most serious consideration. If the Bible contains both error and truth, who is so wise as to tell us what is true and what is not true? In that case we would have to fall back on fallible human reason, and that would be the old rationalism of fifty to a hundred years ago, which has proved itself to be such a dismal failure. Moreover, this view is Modernism out and out. It is not evangelical and historic Christianity. An errant Bible leaves the human family in the mists of uncertainty. If the Bible is to be "the rule of faith and life," it must speak in no precarious tones.

The Five Points of the Assembly

We must now consider the five doctrines which the General Assembly of 1923 pronounced to be "essential doctrines of the Word of God and our standards": 1. The inerrant inspiration of the Holy Scriptures; 2. The virgin birth of Christ; 3. The atoning sacrifice of Christ; 4. The resurrection, ascension and intercession of Christ; 5. Our Lord's miracles, "not contrary to nature, but superior to it."

Surely one would think that all evangelical believers would heartily accept these doctrines, all of which are so clearly taught in Holy Writ; yet it was against the Assembly's express statement of these Biblical doctrines that the Affirmers protested. But their statement is Janus-faced—in other words, it is straddling, and hence ambiguous. However, they do say flatly: . . . "We are opposed to any attempt to elevate these five doctrinal statements or any of them, to the position of tests for ordination or for good standing in our Church."

That certainly is plain enough to fix the stamp of Modernism upon the signers of the Auburn document. But, they make a further pronouncement that seems to display the "artful dodger." We will quote it *verbatim et literatim*, and then try to analyze it (the *italics* are ours):

Furthermore, this opinion of the General Assembly attempts to commit our Church to certain *theories* concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our ever-living Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unfailling presence He is able to save to the uttermost. Some of us regard the particular *theories* contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and

doctrines. But we are united in believing that these are *not the only theories* allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion and that all who hold to these facts and doctrines, whatever *theories* they may employ to explain them, are worthy of all confidence and fellowship.

By all odds, that is one of the most contradictory theological deliverances ever made in the history of Christianity. And yet it was signed by more than 1,200 ministers!

Suppose we put their statements into the crucible. Observe that, in citing the doctrines in dispute, they omit all reference to our Lord's virgin birth, which was the second doctrine pronounced "essential" in the General Assembly's deliverance. Why this omission? Could they think of no "theories" by which to explain that doctrine? Is not the virgin birth clearly taught in the Bible, which the Affirmers declare they believe to be "inspired of God"?

Moreover, if the virgin birth of Christ is not a fact, there could have been no divine incarnation; for if Christ had been naturally procreated, He would have been only a human person, and a sinful one at that! If then the Son of God had united Himself with that human person, that would have been only a *mystical* union, not the *hypostatic* union required by a divine incarnation. Yet these Affirmants declare their belief "that Jesus Christ was God manifest in the flesh." What kind of a Christology do these men believe in? Let it be stated firmly and clearly that if Christ was supernaturally conceived and virgin born, then and then only, was the person of the Son of God really incarnated in human nature.

"Theories" and Bible Doctrines

What about those diverse "theories" of which the Affirmants speak in their thesis? The General Assembly announced that the Bible was inerrantly inspired of God. Now, just what are some of the other "theories" of divine inspiration that men may hold and still

be true and loyal Presbyterians? We would like clarity on this item. We wonder whether these Protestants are ready to say that they hold to an "errant theory" of divine inspiration? They ought to come out of the theological mist.

Again, on the third point the General Assembly made this excellent evangelical statement:

It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God.

That surely is a clear and true statement of the Biblical doctrine of the atonement (see many Biblical passages). But the Auburn signers call it only a "theory," and a theory, too, which need not be accepted in order to make one a good Presbyterian. If they do not accept this so-called "theory" of the atonement, what "theory" *do* they accept? Here, again, there should be no ambiguity but a definite statement.

In the fourth item the General Assembly asserted that, on the third day, Christ "rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of the Father, making intercession".

All these statements are based on the pellucid teaching of the Bible. So we must again ply our question: What are the other "theories" of our Lord's resurrection that evangelical Christians may accept? Are there various "theories" of His resurrection? Is not the physical resurrection of Christ a Biblically revealed *truth* and not a mere *theory*? After Christ's resurrection He appeared to His disciples, and said to them: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

Nothing could be plainer. Such language is not capable of more than one interpretation—and that is the literal one. According to the Bible, there are no "theories" of Christ's resurrection; there is only the true doctrine. If there

are any "theories" that will harmonize with the teaching of the Scriptures, we beg to know what they are.

The fifth and last deliverance of the General Assembly relative to what is called "essential doctrines" was a declaration concerning our Lord's "mighty miracles," which, it added, were "not contrary to nature, but superior to it." This again is an orthodox statement in agreement with Biblical teaching. The Auburn group also declare their belief that Christ "wrought many mighty works". But they carefully refrain from calling them "miracles". Why this omission? If they believe that Christ performed real miracles, they nullify their declaration by saying that the Assembly's deliverance was only a "theory" of miracles that need not be accepted, because there are other "theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion," etc.

We beg to know what those other "theories" are. Let the Affirmants try their hand at explaining, according to their "theories", some of our Lord's miracles, like His turning water into wine, His feeding the multitude, His stilling the tempest, His healing of the lepers, His raising of Lazarus from the dead.

Now, we invite the reader to go back and read over again the paragraph quoted from the Auburn Affirmation, beginning with, "Furthermore, this opinion of the General Assembly attempts"; read it over carefully to the end and see whether you can get a clear conception of the doctrinal views of the signers of the said document. Here is the reader's dilemma—of which horn shall he take hold: Did the composers and signers of the Auburn Affirmation try to mystify and mistify other people, or are they themselves mystified, and so do not themselves know just what they believe? We confess that their doctrinal position is a puzzle to us. Of one thing we feel assured, namely, that the General Assembly of 1923 delivered a true statement of evangelical belief regard-

ing what it rightly called "essential doctrines."—L. S. K.

Mission Activities

The discovery of porcelain archives more than 2500 years old, apparently belonging to the leading prince of Judah, was revealed at Tel Adeuweir, midway between Beersheba and Gaza, by a British expedition. The engraved Hebrew inscriptions give the names of the most famous Israelites mentioned in Scriptures during the kingdom of Judah. It is hailed as a great discovery, pointing to what has been considered an unfortunate lack of archaeological corroboration of Biblical history in so far as Palestine is concerned. The archives were in Hebrew script of the ancient variety, in choice Biblical language and dated prior to the first temple era.

Dr. E. L. Sukenik, professor of archaeology at the Hebrew University of Jerusalem, says, "the twelve pieces of broken pottery found on the site of ancient Lachish destroy the very foundations of Biblical Higher Criticism," declaring their most amazing characteristic the fact that many of the words and names used are spelled exactly as they are spelled in the traditional Masoretic text of the Pentateuch. This text is the form of the Hebrew Scripture as used today by Jews throughout the world.

World Dominion, a Quarterly International Review of Christian Progress, London, January, 1935 issue, says Henri Bero has gathered figures showing that the number of people who have been killed or executed since the Soviet régime are: 28 bishops and higher clergy; 6,778 priests; 6,585 school teachers; 8,800 doctors; 51,850 army officers; 200,850 policemen and other officials; 11,488,520 peasants and artisans; total, 11,726,746.

Greece is reported to have very few Christians. One estimate is that not more than 1,000 real Christians are to be found there.

In the Light of the Certainty of Spirit-Mind What is Life and What is Death

IT will be admitted on every hand,—indeed Lueba, in spite of his aggressive unbelief, does admit the practical universality of the race's hope for a future life.

The Christian religion did not create this hope, but rather shared it with religion in general. It did, however, vastly enrich man's expectation beyond the grave, and in the resurrection of Jesus Christ from the dead, it did also add the strength of objective evidentness to those subjective intuitions and aspirations in which otherwise this hope is grounded.

We are seeking the full Biblical light upon the question, "Where are the dead?" but in approaching this inquiry we will begin by presenting a statement of some of the race's less significant and divinely unaided utterances of its immortal hope.

The African primitive believes in a future life. He classifies swoons and sleep with death. In all three alike he conceives the spirit as leaving the body. Every form of existence in its inner reality is, for these primitives, spirit. At its highest spirit is rational soul; but below this level there is the feeling soul of animals, the living soul of plants, and the inert soul of soil and rock.

When man's rational spirit leaves his body at death, it inhabits the air near his former village, and is the cause of various phenomena. In the cases, however, of very young children and of criminals the negrillo believes that death is the end. Other spirits live on indefinitely and perhaps eternally; but criminals and young children cease to have being altogether at the moment of death.

Primitive German paganism advanced beyond this African point of view in that the home of the dead was not limited to the locality of his earthly house. Death was a journey, a long journey, and gifts

were presented to the dying much as it is the custom among civilized men to present gifts to those who are about to take a sea voyage. These gifts might be food, or clothing, etc., and one gift might even be a servant. It was thus often customary to kill a man's slaves at the time of his death that they might serve him in the world to come.

Passing from the primitive to the early Egyptians we notice a marked advance of thought. The Egyptian point of view is complicated, suggests that two levels of belief may have been combined.

The Egyptians believed that the body during the earthly life was indwelt by an image or *ka*, and a spirit or *ba*. At death both of these became separated from the body, the *ka* living on in the world near to the place of the body's interment, and the *ba* ascending by a ladder in the sunset up among the stars. In this new world the *ba* experiences many trials through attacks by beasts, serpents, and demons. There are magical sentences which, if uttered at the right moment, will bring the *ba* safely through all these trials and enable it to stand in the great judgment hall of Osiris. Here it is faced by forty-two judges who determine whether it shall go on to the Elysian fields, or be cast to the destruction of some fiery lake or spirit monster. If the first of these two possibilities is its reward, the triumphant *ba* comes into possession of the whole universe; the whole sweep of things is open to its exploration.

The Zoroastrian belief again differs widely both from the primitive and also from the Egyptian. This Persian prophecy finds the world ground in two powerful but finite beings—Ormuzd, the god of light, and Ahriman, the god of darkness. Creation is going on during four periods of three thousand years each, at the end of which the kingdom of light will be consummated.

During the first three thousand years both Ormuzd and Ahriman create spirits like themselves. During the second, Ahriman is angry and inactive in his regions of darkness, while Ormuzd creates and populates the earth. During the third period Ahriman seeks to defeat Ormuzd's purpose and the latter strives toward the day when he can send a prophet into the world to help on the ultimate victory of light. With the commencement of the fourth period the prophet Zoroaster appears and the battle for light takes on new power. At the end of his fourth period will be the final judgment, the victory of light and the conquest of darkness.

During this vast cosmic struggle men take sides with one or the other of the gods. Ahriman can do more for them on earth; but Ormuzd promises them immortal bliss. At death the soul waits three days, and then on the fourth its deeds are weighed. During the three days prayers are said on his behalf. If the soul's good deeds outweigh his bad he will pass immediately across a bridge into paradise. If, however, the bad deeds outweigh his good he will fall down from the narrow bridge into the depths of darkness where Ahriman will receive him with mocking laughter. Here he will suffer torture until the final judgment at the end of the fourth period.

In China and India there is a fundamental pantheism, which in India seems to have displaced any primitive belief in personal survival. In China it has not done this.

The great doctrine of India is transmigration crowned in an ultimate re-absorption into the impersonal spirit-ground. This final re-absorption is called Nirvana, but its conception is exceedingly indefinite.

In China the world-ground is called Tao. All creation is a manifestation of this basic being. Death is a change from one state of life to another. Every man has three spirits. One remains with the corpse at death, one dwells by the spirit-tablet, and the third is carried away to purgatory or else goes directly to heaven.

In purgatory are ten courts, by the judgment of which this spirit is caused to pass through endless transmigrations according as its deeds in the preceding life period were good or bad. If finally impenitent, the spirit is doomed to endless hell. Some noble spirits pass immediately to the state of final blessedness without corrective transmigrations.

It is interesting to note that in India a grain thief at death is changed into a rat, and that a flesh thief finds himself a vulture. Plato held a similar view, save that for him the lower degradations concerned only women. The punishment for a bad man was, as Plato saw it, to become a woman; but the punishment of the bad woman was to become a beast—that beast the characteristics of which she had most fully reproduced.

It is interesting to note, also, that in the Greco-Roman world belief in the future life became increasingly uncertain. In the age of mythology it was an accepted idea, but its content shadowy and undesirable. During the age of philosophy it was perhaps somewhat less certain. When the first Caesars reigned at Rome the educated classes were quite generally unbelievers. Julius Caesar regarded death as the end. Pliny, the younger, agreed with him, and called the hope of immortality "a vain human pride." Cicero and Seneca, on the whole, still believed but felt no certainty. In spite, however, of the weight of learned opinion being against them, the masses, even during those morally decadent days of the early Empire, seem to have cherished a dim hope.

WE pass now from paganism to Christ, and instantly there is a tremendous change. The age-long aspiring of man's soul has at last been reinforced by a vivid objective fact. Christ's sepulcher is open and empty, and the risen Saviour has been seen in immortal glory by Mary Magdalene, by Peter, by the Twelve, by above five hundred brethren at once. An universal human aspiring, the tragic silence of ten thousand thousand sealed tombs

could not quench, is now confirmed by the arresting vividness of a majestic fact! "Now is Christ risen from the dead, and become the first fruits of them that slept!"

The resurrection of Jesus Christ had the explosive force as of an earthquake. The power of it changed the apostolic group, and through them began to change the face both of life and history. You can see its impact in St. Peter's tremendous words: "Blessed be God who hath begotten us again into a living hope by the resurrection of Jesus Christ from the dead." The apostle wrote these words when the red flame of the Empire's first martyrdoms were lighting the nights along the Tiber. But the light of the resurrection quenched for St. Peter that other lurid flame. Even death by burning martyrdom was swallowed up in the victory of Christ. Yes, Christ is risen! The infinite is secure! The age-old voices of man's soul are true! All hail, immortal Life!

As I read the New Testament I am impressed by the thought that the resurrection of Jesus is more than a promise of victory over death, yet to come. It is the present beginning of that victory. Death is still a force, and its lonely isolation still shuts up to himself the soul of the impenitent and unbelieving; but those who are joined to Christ are lifted quite clear of this suffering. Jesus seems repeatedly to have taught that believers do not die, and beside, what reason would there be for supposing that the isolating experience of death interrupts the high fellowship of believers already begun at the new birth?

But take one of the striking words of Jesus. It was at the tomb of Lazarus. Jesus had said to Martha, "Thy brother shall rise again," and she had replied, "I know that he shall rise in the resurrection at the last day." Jesus then said to her, "I am the resurrection and the life: he that believeth in Me though he were dead yet shall he live; and he that liveth and believeth in me shall never die" (John 11:23-26). Does not Jesus

mean to say that relationship to Him lifts the believer clear of death? That all involvement with the old order of sin and death has ended the moment the Holy Spirit has revealed the risen, ascended Lord in the heart of the believer? I think he does, and there are several other of His words that seem to point in the same direction. Let me list two or three.

John 3:18, "The believing upon *Him* is not judged." John 3:36, "The believing upon the Son has eternal life." John 5:24, "Verily, verily I say to you that those hearing my word and believing in Him who sent me have eternal life and shall not come into judgment but have passed out of the death into the life." Luke 20:37,38, "Now that the dead are raised even Moses showed at the burning bush, when he called the Lord, the God of Abraham and the God of Isaac and the God of Jacob; for He is not a God of the dead but of the living; for all to Him live." Luke 9:28-30, At the transfiguration, by supernatural sight, Peter, James and John were enabled to see the glorified Christ, and in that vision they saw also Moses and Elias glorified with Him.

In these several passages above we find the expression believing "upon" or "into." As contrasted with "in," this preposition would seem to suggest a unity with Christ accomplished through believing toward Him; and of those who have come unto this relation it is definitely affirmed: that they are not judged; that they have eternal life; that they have passed out of relation to the order of death into relation with the order of life. Words such as these added to the logical fitness of the whole situation have brought me definitely to the conviction that the experience of mortality for the unbelieving and impenitent is still death; but that for those united to Christ it is not. At the moment of passing, death is literally swallowed up in the victory of Christ's resurrected life: for at that moment, when the spirit is being separated from its earthly instrument of expression,

there is given to it a new and nobler vehicle by which it enters into enlarged life.

Origen seems to teach exactly this view in his defense of the Christian faith against Celsus, saying: "We know that the soul, which is immaterial and invisible in its nature, exists in no material place without having a body suited to the nature of that place. Accordingly, it, at one time, puts off one body, which was necessary before, and exchanges it for a second; and, at another time, it assumes another in addition to the former, which is needed as a better covering suited to the purer ethereal regions of heaven" (*Against Celsus* B VII; CXXXII, p.623; compare also *De Principes*, Book III, Chap.VI, pp.346-8). Origen here affirms a new body given believers at death. He regards it as advancing gradually to completion across the centuries of eternal life.

The experiences of dying saints, in which they speak of seeing both manifestations of their Lord and of victorious saints gone before, seem to indicate at once the re-clothing of the triumphant spirits, and also the gift of new faculties to the dying. Before immortality has quite separated the spirit from these physical bodies it seems that new powers are given to believers, an earnest of eternal life. And why not? There is nothing inherently unreasonable in the hypotheses, and it does enable us to think of the believer's experience as one of continuous increase from his new birth to the final consummation of the ages.

If I am correct in this opinion, then the impenitent and unbelieving do still experience the full isolation of death, notwithstanding the victory of Christ. They are unclothed and left naked. They are shut up to the self-absorption they falsely chose. They are alone with themselves! Alone with the unfading memory of all their sinful yesterdays! Alone, shut off from the race they would not be true to and from the Saviour they would not trust! Where are they? The question is meaningless: for being unclothed spirits they are in expression

nowhere. They may know everything; but if they do it must be as those who gaze upon sublimely from afar: for Spirit without body can have no expression, and life without expression is life only in name.

But the believer is never for one moment alone. He is clothed upon with the beginning of his heavenly powers before he has lost his earthly ones. He is surrounded by triumphant beings, whom he sees, and with whom he communes. He sees again his loved ones gone before. He meets the victories of all the centuries—apostles, prophets, martyrs—the Holy Church Triumphant of all places and all times; and above all the Risen Christ Himself. It would be misleading to call such an experience death. The believer does not experience death. He is lifted past it. For him it is literally swallowed up in victory. When death's first agitation is past, immortal life, as vast and calm as a summer sea, stretches out before his enraptured sight.

I do not, however, mean to say that heaven in its fullness begins as earth ends. The full consummation of each individual saint waits for the revelation of the glory of the whole. This will take place at the second coming of Christ, at which time the triumphant saints will be given bodies through which their wills can once again flow into the universe to command it, earth saints will be translated, the impenitent and unbelieving dead will be raised out of death for judgment. Then the eternal separation of the final judgment will unfold, and the second death will envelop the futile mass of lost personalities—beings, who, having chosen the littleness of self, are cut off both from God and their fellows, and are become utterly worthless both to themselves and to the universe.

Between the end of earth and the beginning of that manifestation judgment lies the intermediate state. During this period the impenitent dead are unclothed. They are naked spirits, know-

ing, but incapable either of self-expression or of action upon the universe. The redeemed are not unclothed. They are equipped with new powers. They are capable both of self-expression and of fellowship with each other, but they, too, are incapable of acting upon the universe.

DURING this earthly life men, both good and bad, have had a limited capacity for action upon the universe and upon each other. Because of this power history is in confusion, and the horror of disunity and strife profanes the holiness of God. Death is God's doom upon this whole havoc wrought by sin. The sinner's wild will is in death left powerless. His spirit is naked, capable of knowing and even of willing, perhaps, but with no ability to do. His heart may be full of hate but he can neither express it nor accomplish its evil purposes. He is shut off from every other being. He chose himself, and now he has himself. He is lost, alone, futile. The gulf that separates the triumphant from the impenitent is thus the nakedness of the latter. An unclothed spirit being, no matter what he may know, is incapable either of expression or contact. He is utterly alone beholding as it were only from afar the glory of the purpose of God.

The believing saint, on the contrary, is never for one moment thus a naked spirit. His intermediate body enables him to manifest and express himself even though he is yet without the power of projecting his will into the objective universe. In the resurrection, as I understand the wonder of Christ's word, the glorified saint will have the same authority over the universe that Jesus manifested while on earth. The very stars will be subject to his purposings. He will share with the Infinite the government of the universe. This is the purpose of God; but such powers would be fatal both to order and blessedness unless every created will were absolutely obedient to the will of God, and every

created intelligence fully comprehended the wonder of the purpose of God. To accomplish these things is the meaning of life during the probationary years of this earth and the illuminating years of the intermediate state. During earth's probation man's will chooses its bearing toward the divine purpose; and during the intermediate state both the mind and the individuality are attuned to the sublimity of the holiness of God.

Prof. Curtis used to liken the intermediate state to a university course in which the saints, probation done, were finished for eternal life. It seems rather an effective figure: for even after the will is set to holiness there are still the misconception of the mind to be corrected, and false habits of the individuality to be uprooted. When sainthood is finally finished not one urgency of the emotions or conception of the mind will ever stray from that glory of love and harmony which is the holiness of God.

St. Paul describes the intermediate state as the presence of Christ (2 Cor 5:6-8; Phil.1:23). Here is at once both the supreme teachership and the supreme scholarship: for He who teaches is incarnate Deity, uttering the perfection of God through a perfect and glorified human nature; and they who learn have all the illumination of one holy love and of one high purpose.

Perhaps I might outline the stages of man's progress up to the Divine Sonship to which he is called. He begins in the image of God feeling vast aspirings, though with a limited power to will and impose his will upon the universe. During this stage of his progress he must fix the set of his purpose toward, or against, holiness. The moment of death finished this responsibility. At death Christ stands revealed, and probationary man chooses Him, or else willing against Him wills no more. During the intermediate state the believer is with Christ, seeing Him, communing with His perfect mind, fellowshiping with all the triumphant ones of the ages, re-united to loved ones now lost awhile, perfecting himself in

the mind of Christ. Then comes the resurrection, when the finished saints, fully purified in every movement, whether of will or thought or feeling, are equipped with bodies that perfectly serve and express without limiting their spirits. Then the whole universe of God becomes open to their exploration and their wills, even as the will of Christ, flow sovereignly into its vast orderliness. I might liken this final consummation of creation to a series of concentric circles each more inclusive than the one before, and each representing a perfect unity.

First will be the inner unity of each saint's own being: mind, heart, conscience all mastered and unified in the deep inner fellowship of Christ.

Second will be the unity of the redeemed race: the whole multitude a brotherhood—each one living in the life of all, and all in the life of each.

Third will be the unity of the universe: the whole vast frame making one vast harmony.

Fourth will be the unity of all things: creation standing in relation to its Creator and perfectly uttering *Him*.

Creation satisfies God. He rejoices in it as the painter in his canvasses or the poet in his poems; and God is the crown of creation. To the creature it is given to know the mystery of the wonder of the eternal holiness and blessedness of God. And so the whole is one, and one even in the oneness of its cause, the Triune God.

I have often thought that the silent majesty with which Solomon's temple rose was a type and prophecy of the manifestation of the temple of the universe in the resurrection. In Solomon's Temple each stone was perfected in the quarry and when brought forth to be erected into the building slipped noiselessly into its place without sound of hammer or chisel upon it. So the spirits of men, perfected during their earth choices and during their communion with Christ in the intermediate state, will rise at the resurrection in perfect

adjustment; and the temple of God's eternal purpose will in an instant stand perfect before the sight of all intelligences.

Where, then, are Christ's triumphant ones whom unmistakably we call dead? I answer, they doubtless have the freedom of the universe; and they explore in all its reaches the wisdom and love of the Triune God in expression there. I believe, too, that they watch with absorbing interest the progress of Christ's kingdom as it makes its historic increases down the centuries. They see our toil, who labor here, where they once wrought, and in their higher state they, too, still minister. Yes, death is indeed swallowed up in victory! No spirit joined to Christ ever dies. Such lives move on from glory to glory without one backward step. At last in the resurrection their glory is complete.

Through what vicissitudes we pass as we move on to the crowning! At first, we live in the dark chamber of the womb broodingly loved by heaven and earth until with a cry we are born into the probationary order. Then we grow up into life until we have outgrown this little world which first we knew. By faith we thrust back life's narrow horizons to the Infinite, we build us creeds. Then somewhere we meet the majesty of God and trust. The invisible becomes in a new way strangely real to us. The years speed on. The seen becomes increasingly dim and the unseen manifests an increasing reality. And then at last there is a shudder and another cry—heaven clothes us! earth falls away! Christ is seen!

In the wonder of this fellowship centuries are as moments and moments as centuries. He fashions us to His will. We see ourselves conforming to His image. We watch the progress of His purpose both on earth and in heaven; and then at last once more there is a crisis. This time there will be no cry. Instead it is a shout. As Jesus leaped from His sepulchre with the words, All Hail! so I can fancy the innumerable host of the

triumphant lifting the same, when at last creation's day is finished, and the eternity of God sweeps forth. Yes, the crowning achievement of infinite wisdom and almighty power will at last be complete! The perfect forth-utterance

of the Infinite in and to the finite will be achieved! The ageless wonder of God's eternal love will be laid bare! and the creature will be lifted into the fellowship of the wonder of the eternal glory of God!—H. P. S.

The House Divided

IN all the conversations of the Lord Jesus, there was never a more striking truth than the one that has been preserved for us in these, His words, "A house divided against itself cannot stand." All history, both sacred and secular, is a testimony to the truth of that great utterance. Battles have been lost because generals have been parted by personal differences, thrones have fallen because contenders have not been able to agree on vital issues, and great works that were under the blessing of God have ultimately failed, because those who directed the task fell out and differed on fundamentals.

The Presbyterian Church in the U. S. A. stands today at the cross roads of destiny. All the glory of her illustrious past will sink into insignificance in the light of her more marvelous future, if she takes the right road now. And conversely, if she turns away from the right and follows the path of the present trend, the pitiful failure that inevitably must result, will wipe out of the memory of men all of the fame that she has justly achieved. When "Ichabod" is engraved by the finger of God above the lintel of a palace of former greatness, the grim and terrible word effaces all recollection of what has been. The blanket of tragedy that smothers the site of past victory, leaves no single space to flaunt the bright hues of other days.

This grave situation that faces the Presbyterian Church today, has come about because of a false sense of the value of the pseudo-Christian "virtue" of tolerance. This is a man-made grace that is not in the Bible, either the Old Testament or the New. Indeed, the con-

trary is rather the case. The "in"-tolerance of God is seen in the very First Commandment, and in all His utterances that have for their theme, "Thou shalt have no other gods before me." The New Testament, that carries the blessed truth, "God is Love," contains also the most positive injunctions against Christians even having fellowship with those who are not of like mind with the Revelation. John, the Apostle of Love, even goes so far as to forbid the believer to extend hospitality to the false teacher!

The Presbyterian Church should never have any question of division in her ranks, and indeed would not, if all who took the vows of ordination possessed the simple grace of honesty. This great Church has a code and a creed, a bulwark and a foundation, in the mighty Westminster Confession of Faith. Every ordained minister and elder must take an oath of fidelity to the entire Confession, and if any man accepts ordination and *does not believe* in this Westminster statement, he is a self-confessed liar (That is an ugly word, but there is no other that exactly fits the case, so we borrow it from John's Epistle.)

If a man changes his theology *after* ordination, the only conduct that is open to a man of honor and integrity, is to resign from the Presbyterian Church and find fellowship in some denomination that is more liberal than ours can be, as we are bound by the Confession. Presbyterians cannot hold individual opinions on the great doctrines of Christianity, such as the Virgin Birth of the Lord Jesus, His death for the sins of men, the need of the New Birth, the

bodily resurrection of the Saviour, and so forth, without violating their solemn vows. Faith in these facts must be solemnly attested publicly, before ordination may be received as a minister or as an elder.

Some of the Presbyteries, growing lax in their sacred duty, lowered the bars, and began ordaining men who did not and do not, hold to this Westminster Confession of faith. When these men became numerous enough to make their presence felt, and when they had unsettled others who had once been true to the Faith, the orthodox members of certain Presbyteries began to protest against their presence. At once the cry of persecution was raised, and the plea for tolerance ascended to high heaven. The truly Christian in the ranks of the ministry were misled by this cry, and under the mistaken idea that they were dealing with Christian brethren who had simply erred, and might be won back to fidelity and faith again, they dealt with them in gentleness and love.

But as time went on, the number of those who desired a "new gospel, which is not another Gospel" increased, and with subtle wisdom men of this stamp began to occupy the places of power and government in the Church. Finally, feeling that they were too strong to require diplomacy and concealment any longer, something over twelve hundred of them signed the iniquitous "Auburn Affirmation" and stripped the mask of pretence from their own countenances. Being now seen in their true character, a storm broke that was again hushed, under the plea that the Presbyterian Church was broad and large enough to contain men in her ranks who differed on the interpretation of certain doctrinal questions.

The main issue was lost sight of in the argument: namely, that "two cannot walk together save they be agreed:" and that "a house divided against itself cannot stand." The Church may be broad and inclusive, but the Westminster Confession is most decidedly otherwise! This Confession is the Presbyterian Af-

firmation, and no other is needed by men who hold to the tenets of the established and lawful statement that is the basic doctrinal rule of the Church. So the dissenters were allowed to remain in the house . . . until it had become so divided, that the impossible finally happened!

The Liberals Turned on the Orthodox and Began a Bitter Persecution!

It all started when the orthodox, who are still in a strong majority, demanded that Presbyterian literature and missions, church conduct and preaching, as well as individual leaders, should return to the old foundation of accepted faith. As a result, we have the most unique spectacle in all the religious history of this ancient earth: the conservatives being persecuted and tried in church courts by liberals, and that on the awful indictment that they are still true to the Gospel of the Lord Jesus Christ, and have not become renegade to their vows of ordination!

Of course, the issue is thinly disguised under the specious plea that the issue is administrative, and not doctrinal. But like the fable of the ostrich that hid its head in the sand, and thought it was successfully concealed, none but the pleaders are deceived by this falsehood. The secular press as a unit fell upon the trial of Dr. Machen as the persecution of a man who was famous for his orthodoxy, and conceded that it was because of his faith and not his conduct. The *Literary Digest* carried the same news to the entire English speaking world, and every honest and intelligent observer, who is in possession of all the facts, realizes that this is the truth in his case.

Presbyterian Law is very clear in this matter: there is no board, group, or judicatory that has the power of coercion in the matter of giving for the spread of the Gospel. That is a matter for the individual conscience exclusively. Not even the General Assembly can interfere with the missionary giving of the members of the Church at large,

and any man, minister or layman, has the freedom to serve on the board of any missionary society that may be established to preach the Gospel to the heathen world.

But since the Independent Board, of which Dr. Machen was the head, was a visible protest against some of the methods of conducting Presbyterian missions abroad, something had to be done to crush that outburst on the part of the conservatives. So, exceeding its authority, the General Assembly commanded all members of this Independent Board to violate their conscience, renounce their Christian freedom, forswear their vows, and disband the Board that had as its aim the salvation of men by the preaching of the Gospel of Jesus Christ! Strange conduct for a Christian assembly!

The Board, however, seemed to be composed exclusively of Peters! Like him, each member in turn said with the great Apostle, "We are convinced that we should obey God rather than men!" For that dangerous and awful doctrine, their heads must come off. Such conduct is intolerable, and if these sentiments became widespread in the ranks of the Church, goodbye to Liberalism! So the modern equivalent of the rack and the thumb-screw were erected, and the Presbyterian Inquisition began to function. And when the names of Machen, MacPherson, Buswell, McIntyre, and all the others were called in court, the spirits of such men as Paul, Polycarp, Hess, and all the rest of the noble company who died at the stake, by sword or by rack, joined in a shout of encouragement that all heaven echoed!

This issue is more than local. This is the business of all the Presbyterian Church, in the entire United States of America. For the fires of intolerance, as they are being fanned by the dictatorial and implacable exercise of power possessed by the liberals among us, are casting their light in many places. Encouraged by the action of the Assembly of 1934, the Assembly of 1935 was em-

boldened and acted with more intolerance than any previous Assembly ever before witnessed. As a commissioner to this last Assembly, the writer had a ring-side seat, and also enjoyed an occasional peep behind the scenes. The unlawful action of the previous Assembly was confirmed, and that by men, who, when they signed the Auburn Affirmation, denied the authority of the past Assemblies that had defined the doctrinal standards of the Church in the famous "Five Points," which these Affirmationists repudiate. Every overture and memorial from any presbytery that looked to the alleviation of the situation was rejected, and the lines of persecution were drawn tighter in all save one case. And that case offered to the liberals so much comfort that they were rather glad to see it conclude with an apparent victory for the Presbytery of Pennsylvania. But all others were unquestioned victories for the forces of dissension in our ranks.

In the Presbytery of Winnebago, Synod of Wisconsin, we see the first of what may well be a series of persecutions, made possible by the encouragement afforded by the conduct of the General Assembly, in pointing the way to oppression and suppression. A minister by the name of Arthur F. Perkins, a man who is a regularly ordained Presbyterian minister, is the victim in this case. This devoted minister of the Gospel has but one passion, the desire to see souls saved. Not seeking place or power for himself, he has been pleased and contented to serve the rural churches of the region, and for long was in charge of the National Mission churches in the presbytery. This man is characterized by a sincere faith in the Bible, and a humble determination to preach it as the very Word of God. Now serving as a pastor of a small church, his interest is still in the rural fields, and their welfare is on his heart.

This presbytery has no summer camp of its own, although one has been authorized for many years. The young people

of the rural churches in Winnebago Presbytery who want to go to summer camps for Bible study, are forced to attend camps in the neighboring presbyteries, at a cost that is prohibitive to rural youth. So Rev. Mr. Perkins associated himself with certain other ministers of various denominations, and a beautiful site was secured on the shores of a lake, where the youth of the region could assemble and study the Word at a price they could pay. The venture was incorporated as a non-profit corporation, and God has blessed the attempt from the very beginning. The property has been improved and the acreage multiplied, so that the needs will be amply met in the many years still to come.

All would have been well, except for one certain offence committed by this inter-denominational group. They taught the Pre-millennial aspect of the doctrine of the Lord's return, and the absolute inspiration of the Bible. So the liberal members of the Presbytery organized, and Rev. Mr. Perkins, with all his associates, was ordered to close the camp, discontinue his summer activities, and disband the organization either as a Presbyterian work, or as an independent camp for Presbyterian young people! Shades of the Duke of Alva!

Very properly, the officers of the corporation refused to surrender their charter on the grounds that this venture was not Presbyterian, but a union effort to serve all denominations. Exercising the freedom of conscience that the Bible and the Constitution of the Church alike guarantee, these godly men persisted in their efforts to teach the Book, and now the Rev. Mr. Perkins is on trial in his presbytery for violation of his ordination vows. That this is also, like the famous Independent Board case, a doctrinal issue, is apparent from the fact that one of the specifications of the charge is the statement that Mr. Perkins' ministry has "set up a group that is of a different theological *bias* than the rest of Presbytery!"

The case is to be tried before a Judicial Commission, which commission is

composed of the most outspoken opponents of the defendant the presbytery contains! The chairman of the Commission to try this man, is the same individual who drew up the original resolution commanding the defendant to withdraw from the work, and who prosecuted the matter on the floor of Presbytery. Another prominent member of the impartial (?) trial body, is one who stated openly and publicly that there could be no peace in the presbytery until this man was removed, by any means that could be found! Every minister on the commission is challenged by the defense, and twenty-five constitutional violations are found in the charges and specifications, yet the trial is to proceed and the farce played out to its logical conclusion. Presumed to be guilty before the court even organized, we predict that this travesty on justice will finally conclude as did the trial of Dr. Machen, with the crocodile tears of sorrow shed by the gentle judges, whose concern is *not* the Gospel or the Faith, but the suppression of any who dare speak against their improper conduct.

So the record reads, and the end is not yet. Indeed, we have just seen the beginning of this persecution. If the first few cases are sustained by the higher judicatories, and the faithful are thus martyred, we predict a veritable epidemic of "trials," all of which will have for their purpose the condemnation of Presbyterians, who have dared to remain true to the Confession of Faith, and the truth as it is in Christ Jesus.

We would, however, warn the persecutors, who are determined to press the thorny crown of martyrdom on these devoted heads. The warning will be simple and concise: *In the final issue, the martyr is always the victor!* But if the present course of some of our leaders is persisted in, division will most certainly follow. A house divided... *cannot stand.*—H.R.

Those hearts whom the world hath done most to satisfy are least of all satisfied.—*Thomas Adams.*

Mission Activities

A religious revival is now spreading over several provinces of China. One of the missionaries writes she wishes they had hundreds of spirit-filled workers that are so needed at this time, to take care of the new converts.

The number of Christian Jews who joined Christian churches during the nineteenth century is estimated by Dr. Paul Rieger in the *Jüdisches Lexicon*, vol. 3, col. 436 to be over 200,000.

Hopeful of converting the French, Belgians and Swiss to the religion of the Latter Day Saints, 26 young Mormon missionaries from the United States are now in those countries, working out from the centers already set up in Liege, Paris, Orleans, Lyons and other towns.

Hinduism, in India, now has 239 million adherents; Shinto, in Japan, now 16 million adherents; Zoroastrianism, in Persia, 43 million adherents; Jainism, in India, now one million adherents; Buddhism, in India, now 137 million adherents; Confucianism, in China, now 250 million adherents. Judaism has about twelve million adherents; Christianity has 557 million adherents; Mohammedanism, 230 million adherents, and Sikhism, 4 million adherents.

More than 36 persons were killed and many hundreds injured throughout India as Hindus and Moslems each celebrated their religious festivals on the same day.

American medical missionaries and others were using every resource to combat the plague of black fever which was wiping out whole villages in the coastal province of Kiangsu, China.

In a new version of the Old Testament, published in Italy by Roman Catholics, it is stated in the notes that the seed of the woman which was to crush the serpent's head (Gen. 3:15) was not the Virgin, as has been ex-

plained in other Roman Catholic versions, but Jesus Christ.

There is a call for mission work in Albania where a Mohammedan population of over 800,000 is practically untouched by Christianity.

Founded in 1867, the American Church of Berlin, non-sectarian, was closed because of lack of support. Two other American churches in Dresden and Muenchen may also close for financial reasons.

Mexico has before its houses of congress a bill that, if passed, will require the Marxian type of Socialism to be taught in all schools.

The diocese of the Upper Nile, founded in 1826, has already more than one hundred thousand Christians.

In 1933 Jewish immigration into Palestine was 40,000; in 1934 it was 60,000 of whom about 20,000 were German refugees. The present average is about 5,000 a month. The Jews come from every clime and country in the world.

Buddhist Scriptures to the extent of 101 volumes are in process of translation into Chinese. A high lama from Tibet has come to Shanghai to undertake the work which is expected to take ten years.

For improving religious education England puts religious education into day schools, and has taken definite steps encouraging and expecting their teachers to use the authorized syllabuses.

The Christliche Gemeinschaft, an organization similar to the Christian Alliance, has been growing rapidly in Poland. German Lutheran in origin, it recently celebrated the tenth anniversary of its existence in Poland. The great Garrison Church in Warsaw was filled to overflowing with an audience of three thousand, hundreds being turned away.

Portuguese Protestants have organized a League of Missionary Action with headquarters in Lisbon.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

What Say Hommel and Naville?

IN our department of Reviews of Recent Books the reader will note a favorable review of Dr. T. W. Fawthrop's valuable book on archaeology and the Bible entitled, *The Stones Cry Out*. On page 59 of that volume the testimony of Drs. Hommel and Naville regarding the Mosaic era is given. It is so timely and needed today that we quote. Says Professor Hommel:

The more I steep myself in the secrets of the Oriental world, the more I am convinced that the views of Wellhausen about the late date of the Pentateuch are thoroughly false. The Mosaic Code was for a nomadic race. The words of the Pentateuch are both Egyptian and of the Mosaic period. The robes of the Jewish high priests were similar to those of the Egyptian priests. Undoubtedly Moses wrote the book, who had seen the ritual of Pharaoh's court, and had known the priesthood of Jethro in Midian.

To this testimony Dr. Fawthrop adds the following remarks:

Also in a lecture at the Victoria Institute, Professor Naville declared that, in spite of the critics, he unhesitatingly affirmed that Deuteronomy was the last of the Mosaic books, and that Moses wrote it.

God is a Person

IN Roger Babson's book, *What About God?* (reviewed elsewhere in this journal), he makes the following strange statement:

Frankly, I cannot think of God as any person, any more than I can think of God as the sun or the fire or some graven image. To me, God is what the Bible plainly teaches, viz.: an all-pervading and all-powerful Spirit—which is the spirit of love.

But here is evidently a mistaken idea of personality. The author perhaps connects it with some physical form. But we must go deeper in our conception of personality. A person is any being who can say "I"—that is, who has self-consciousness, whether he has a physical

form or not. Mr. Babson insists throughout his book that God is a God of love; but how could God love without being a personality with self-consciousness, implying consciousness of other persons and objects? The angels are persons, but have no bodies. So the human soul, after it leaves the body and goes to Paradise, is still a person. God is a spiritual or psychical personality without a physical organism.

Pollenization by Insects

HERE is another fact that cancels the theory of evolution. There are certain plants that can thrive and multiply only by means of pollenization by insects, which carry the pollen from one stalk to another of the same species. Now the evolutionists hold that vegetables came into existence millions of years before the insects arrived. Then how could the said plants have existed and reproduced their kind during those millions of years when there were no insects to carry their pollen? But according to the Biblical account of the creation, there would be no trouble along this line, because the vegetables appeared only a day or two before the creation of the needed insects. The fact is, the more we study the system of nature, the more we are convinced that it must be virtually *complete* before it can continue to function at all. Each major part is necessary in order to complement some other major part. All these facts connote a supreme intelligence back of the system of nature.

The Biblical Account of Man's Origin

THE best way to establish the Biblical account of man's origin is not to begin with Gen.2:7, but with Gen.1:26 and 27. The following seems to the writer to be the correct exposition. First, according to Gen.1:27, God *created* (Heb., *bara*)

man in His own image. This refers to the soul or mind of man. It cannot refer to man's body, because God does not have a physical organism, but is, as Christ taught, a Spirit. Thus man's mind (same as his spirit or soul) was created in the divine similitude. But man is a dual being, having a body as well as a soul. How did man get his body? Well, here we turn to Gen.2:7, where we read: "And the Lord God formed (Heb., *yatsar*) man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Heb., *nephesh*). Thus, by the divine inbreathing, the human soul, which was previously created in the divine image, was united with the divinely fashioned body, and man became a dual personality. The Bible says that man's mind was *created* (*bara*). It does not say (Gen.2:7) that his body was created, but *fashioned* or *moulded* (*yatsar*). In this way Gen.1:27 and 2:7 complement each other, and thus account adequately for the origin of man's twofold being.

Dr. Machen's Stalwart Position

ONE of our exchanges contains the following statement from Dr. J. Gresham Machen, which we are glad to quote; it will explain, partly at least, why the Modernists in the Presbyterian Church do not want to tolerate him:

My profession of faith is simply that I know nothing of a Christ who is presented to us in a human book containing errors, but know only a Christ presented in a divine book, the Bible, which is true from beginning to end. I know nothing of a Christ Who possibly was and probably was not born of a virgin, but only a Christ who was truly conceived by the Holy Ghost and born of the Virgin Mary. I know nothing of a Christ who possibly did and possibly did not work miracles, but know only a Christ who said to the wind and the waves, with the sovereign voice of the Maker and Ruler of all nature, "Peace, be still!" . . . I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross, but know only a Christ who took upon himself the just punishment of my sins, and died there in my stead to make me right with the holy God.

A New Modernistic Book

JUST when some over-optimistic persons are proclaiming that Modernism, based on the destructive Biblical criticism, has about run its course, a new book comes from the Macmillan Company which boldly upholds the destructive critical theories. The book is written, too, by two outstanding theological professors. A searching review of this book, which is entitled *An Introduction to the Books of the Old Testament*, appears in *Bibliotheca Sacra* for April-May-June, 1935. We quote some of the criticisms of the book which appear in that review:

The bibliography is immense. This fact, however, makes the omissions all the more glaring. The names of conservative scholars are conspicuous by their absence. Their views, if discussed at all, are dismissed with a few words. Far more serious is the total ignoring of our Lord's attitude toward the Old Testament Scriptures, and to the Pentateuch in particular. . . . Here is a stumbling block in the way of the divisive criticism that no specious explanations have been able to remove. Furthermore, the testimony of the books themselves as to authorship and date, and the testimony of tradition, receive almost no attention. The advance of archaeological discovery leaves the authors unmoved in their theories about the late origin of Israel's religious literature.

More of the Book's Liberalism

WE cite some more liberalistic material in the book now under consideration. The authors hold that the first thirty-nine chapters of Isaiah were "produced by the combination of no less than seven different collections." The authors impugn the historical accuracy of many parts of the Old Testament. The narratives of Elijah and Elisha reflect "history in only a minor degree." Just what Cheyne and Driver said long ago! Say our critics of the writer of Chronicles that he "claims the right to manipulate history in the interest of his teaching." Some alleged impossibilities in the book of Esther are condoned by this statement of the authors: "This is not to be taken seriously as soon as the unhistorical character of the book is realized."

The Reviewer's Closing Paragraph

WE quote the abovesaid reviewer's judgment of this liberalistic book in his closing statement:

In many quarters this book will be received with enthusiasm. Indeed, there are features of it that have real and lasting value. The section on the Wisdom literature is particularly helpful. But as long as the literary and historical criticism retains its premise of the near-infallibility of the critic's discernment in dealing with documents millenniums old by the subjective methods employed, it can only produce a singular aridity, and completely fail to set forth the beauty and power of the Old Testament revelation.

The Personality of the Holy Spirit

IF the reader will turn back to the April number of this magazine (p. 110), he will find that we there express a doubt whether the Holy Spirit ever used the personal pronoun "I" in referring to Himself. This statement was a mistake, due to a lapse of memory. Our good friend, Professor Samuel Fisk, of John Brown University, Siloam Springs, Ark., has kindly called our attention to Acts 13:2, which says: "The Holy Spirit said, Separate *me* Barnabas and Saul for the work whereunto *I* have called them." Thus we see that, according to the Bible, the personality of the Holy Spirit is fully established.

Afraid of Eternity

AN out-and-out infidel and a Christian believer were engaged in conversation. The unbeliever declared that he could not believe the Christian doctrine of eternal life. "Why," he exclaimed, "think of living for ever and ever! What an awful thought!" The Christian replied: "Why are you afraid of making the adventure? I am not. Through faith in Christ I welcome the thought of eternal life. To live happily, strongly and gloriously for ever and ever gives me the greatest joy of anticipation. Why do you feel daunted in view of an immortal existence?" The infidel turned away without vouchsafing a reply.

Another Apt Answer

THE unbeliever alluded to in the preceding paragraph also declared that he would rather be annihilated when he came to die than to go to the Christian heaven. His Christian interlocutor was ready with an apt reply. "According to the Christian's Bible," he said, "one of the chief characteristics of the Christian's heaven is that it is an *absolutely pure place*. Might that be the ground of your objection to it?" Again the infidel had no reply at hand. We might give the Biblical ground for the Christian's assertion. Of the Celestial City it is said: "And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." And who are they whose names are written in the Lamb's book? "Those who have washed their robes and made them white in the blood of the Lamb."

An Enlightening Article

IF you want to read an enlightening article showing the precise teaching of Modernism, send five cents for *The Presbyterian* for June 20, 1935, 1217 Market Street, Philadelphia, Pa. The article referred to is entitled "An Unhappy Connection," and is contributed by Rev. L. Craig Long. It cites a number of quotations from that liberalistic magazine, *The Twentieth Century Quarterly*, which is intended as a Sunday School help for teachers and pupils. Mr. Long notes with regret that Dr. Hugh T. Kerr, formerly Moderator of the Presbyterian Church in America, has joined hands in the composition of the said magazine. This very fact helps to account for the trouble in the Presbyterian Church. How will the General Assembly now deal with Dr. Kerr? Will Dr. Robert E. Speer apologize for Dr. Kerr? Will any of the Presbyteries "get after" Dr. Kerr with the disciplinarian club as they have gone after Dr. Machen? Or doesn't it matter what a Presbyterian minister teaches,

just so he contributes to the regular humanly devised Boards of the Church?

Some Significant Quotations

MR. LONG, in the above-named article, gives a number of quotations from the said liberalistic *Quarterly* which clearly reveal the modernistic character of that sheet with which Dr. Kerr has connected himself. We give a few of these quotations: "It was a tradition that Jesus was baptized by John;" "The Bible is inspired where it inspires me;" "We are saved by the good life we lead, and nothing else;" "So great has been the power of Jesus since His death that we speak of it as the Holy Spirit;" "The message of Jesus is of much greater importance than the person of Jesus;" "Everyone should be familiar with 'The Laymen's Foreign Missions Inquiry,'" "Some words in the New Testament are not as originally spoken by Him;" "The Bible is the progressive record of the experience of one race in seeking God." There are many more statements that are just as bad—that is, just as modernistic. What is going to be done about it?

Note Such Thinking

IT is well to analyze the statements of the Modernists to see whether they indicate clear or cloudy thinking. The Modernist from whom we have quoted in preceding paragraphs makes this statement: "The death of Jesus provided a new set of terms by which man might be assured of the friendship of God." Does that saying display clear thinking? If Christ was only a man, though ever so good a man, how could His death display the friendship of God? Is the love of God best revealed by the cruel death of one of His finite creatures? Try to think it through. But take the evangelical doctrine and try it out in the crucible of thought. If Christ was really the Son of God—the only-begotten Son—and He really became incarnate and suffered in man's stead the penalty of man's sins, then, and then, indeed, God has revealed His love for the sinful human

race. It is only sacrificial love that is genuine love. It is not divine love that causes a mere human being to die upon a cross.

And Note This Kind of Thinking

WE quote again: "The message of Jesus is of much greater importance than the person of Jesus." But how can that be? Is it not true that it is the person of Jesus back of His message that gives value to the message? Suppose that Jesus was not the eternal Son of God, but only a fallible human person, would not that doctrine rob His message of its value and importance? How could any one be sure that His message is true? But what was His message? Well, here it is from His own lips: "The Son of man came to seek and to save that which was lost." How could He save lost people if He was not the Son of God? Here is another statement of His message, simply put in different language: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Cannot any one see that it is the person who makes this statement that gives it its superlative value? Yes, some people ought to do clearer and profounder thinking!

Facts, not Theories

AN editorial on the famous "Auburn Affirmation" will be found in another part of this magazine. We desire to add a few reflections relative to that document and the action of the Presbyterian General Assembly. The doctrines that the said Assembly of 1923 declared to be "essential" doctrines were all of them *facts*, not *theories*. Let us note: That the Bible is inerrantly inspired is a *fact*, not a *theory*. That Christ was conceived by the Holy Ghost and born of the Virgin Mary is a *fact*, not a *theory*. That Christ suffered and died to satisfy and uphold the divine justice is a *fact*, not a *theory*. That He rose from the dead in the body that was crucified is a *fact*, not a *theory*. That He wrought many miracles is a *fact*, not a *theory*.

THE SANCTUARY

Four Faithful Sayings

CLARENCE EDWARD MACARTNEY, D.D.

This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief. I Tim. 1:15.

THERE never was a time when so much was written and spoken as to-day. The press, the platform, the radio, the moving picture theaters pour out a constant stream of speech. "Day unto day uttereth speech," but whether "night unto night showeth knowledge" is not so clear. In the wealth of utterance and exhortation man stands perplexed. What shall he say, what shall he believe? What is truth? What was firmly accepted yesterday is declared to be unworthy of acceptance today, and propositions everywhere received yesterday, today are rejected, and things that are accepted today will be repudiated tomorrow. In the midst of this turbulent and unresting sea of thought and of utterance, we hear the voice of Paul saying, "This is a faithful saying, and worthy of all acceptance."

Four times in his Epistles, Paul uses this expression, "A faithful saying." Probably the saying which he quotes and so describes had become a proverb in the early Christian Church. They may be looked upon as the early forms of Christian creed.

These four propositions, or faithful sayings, as Paul puts it, represent the irreducible truth of Christianity, and are a summary of the Gospel. They were true in Paul's day, and are not less true in our day. They are anchors of the soul which are sure and steadfast; truths upon which man can count, and to which he can tie. They represent the finalities of Christianity. They have stood unshaken and unchanged amid the storms of the ages. No progress has outrun

them; no science has outmoded them or rendered them obsolete.

The first two of these four faithful sayings deal with the fundamental facts of redemption, what we may call its roots. The last two deal with the fruits, the blessings, the graces, and the hopes of the Christian life.

Christ Came

This great statement tells us, first of all, that Christ came. It is an unmistakable declaration of the fact of the Incarnation. You and I are born into the world, but Christ *came* into the world; that is, as the Son of God, He preexisted in another life and in another world. The birth at Bethlehem was not the beginning of the life of Christ, but the beginning of a great chapter in the history of man's redemption. Before we come to the Cross, we come to the Incarnation. The fact that Christ came into the world—that is the great foundation upon which is built up the temple of our faith and of all our hopes.

The coming of Christ into this world has rendered our earth sacred and memorable among all the worlds of the universe. Efforts have been made to humiliate man and his world because of the physical insignificance of man and the astronomical insignificance of the earth, which, we are told, is nothing but a tiny emmet of a world, a mere bit of dust in the spatial vastness of the universe. Hence, it is inferred, we must not talk too highly about man and how God came to save him.

But we did not need to wait for the wonderful discoveries of modern astronomy to know that man was physically insignificant, either in himself or in the

earth which is the platform of his existence. Ps.8:3-5.

The crowning glory of man is that Christ came to redeem him. The crowning glory of our planet is that Christ, the Son of God, came into it. He trod with His feet its waters and its soil. He mingled His prayers with its midnight winds. He wet the earth with His tears and stained it with His blood. Here God erected the Cross of His justice and His love. It is this which renders the earth forever memorable and is the proof that man is a little lower than the angels.

The astronomical heavens reveal as one of their chief splendors the Northern and the Southern Cross. We who live in the Northern Hemisphere never behold the Southern Cross, and they who live in the Southern Hemisphere never behold our Northern Cross. But, in another sense, amid the countless worlds of the universe, amid all the farflung stars and planets, this earth is forever beautiful and sacred because this is the world into which Christ came, and here God built on the eternal foundations of His justice and His love the Cross of our Lord Jesus Christ for a world's redemption.

The practical value of this truth is incalculable. John makes it the standing or falling article of the Christian creed. Read 1 John 4:3.

Not only is this truth fundamental to all else in Christianity, but it illuminates the character of God. It brings God near to us. It lets us know that man in his life in this world is not left to himself and his own wisdom and his own passions and sins and sorrows and fears. God has come to visit him and to speak to him.

There is much in nature and in the lot of man in this world which would seem to question, if not the existence of God, at least, His goodness. On every side the world will echo the cry of the ancient scoffers, "Where is now thy God?" There are so many broken and wasted lives, so many tragedies, failures. Everywhere in nature we hear the sentient bleat of agony. In a night of storm

and wind and rain and darkness, fire breaks out on the *Morro Castle*, and scores of human lives perish.

Where was the watchful eye of a divine and merciful Providence? To questions like this, our only answer and the great answer is, that Christ came into the world. If God so loved the world as to give His only begotten Son, then we can trust where we cannot see; we can believe that goodness is at the heart of the universe, that the heart of the Eternal is most wonderfully kind. Amid so much that is sinful and vile and brutal and cruel and animal, the love of God shines like a star. Because Christ came we can say, "Though He slay me, yet will I trust Him."

That Christ Came to Save Sinners

"This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners." This is something that Christ not only did, but repeatedly said He had come to do. So this first of Paul's faithful sayings, perhaps of a fragment of one of the earliest creeds of the Church, is a composite, as it were, of the sayings of Jesus, for it was Jesus Himself Who said that the Son of Man came to seek and to save that which was lost; that He came not to call the righteous, but sinners, to repentance; and that God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Man could only guess and conjecture as to the purpose of Christ's coming into the world; but Christ tells us why He came. He came into the world to save sinners. Theologians have discussed the interesting question as to whether or not, if man had not sinned, there would have been an Incarnation. Would Christ have come to a sinless world? All we can say is that the historic coming of Christ was in view of sin. Christ came into the world to save sinners. That is the first and the last thing to say about the purpose of His coming.

Upon your idea of what Christ came

to do will depend your opinion of Christ and the Gospel. If He came to save sinners, to represent God to man and man to God, then His divine Sonship and His divine powers, His miraculous birth, the great miracles which He wrought, His sacrificial death, His Resurrection and His Ascension, are not only natural and understandable, but necessary and inevitable. We take no true view of Christ until we behold Him as He is declared here, not the One Who came into the world to give good advice, or to establish ideal social conditions, or to abolish poverty, or to end war, or to fill the world with plenty; but the One Who came to save from sin.

The importance of this statement about the purpose of the coming of Christ lies in the fact that such a mission and a purpose takes us all in. Whether we look at the state of the world, or whether we explore the recesses of our own hearts, is there any doubt as to the fact of sin, or man's need of a Saviour? It is an interesting truth, that while human thought and popular philosophy today, as never before, ignore and belittle sin, all the time the life of man and, it seems, in more striking and terrible ways, is illustrating and demonstrating the fact of sin. What the mind of man has tried to dismiss and disprove theoretically, the life of man has demonstrated in a practical way.

Elsewhere Paul makes clear how Christ saves. Paul was not content to give men the bare utterance that Christ came to save them from their sins, but tells them *how* He does it. It is not through starting a process of social or intellectual progress and development, not through teaching, though "none spake as this man," not through His example, though He could say to all men, "Which of you convicteth me of sin?"; but through His death on the Cross.

Christ deals with man's supreme enemy, moral evil, sin, and the condition of rebellion and condemnation into which sin has brought man. This He did by the great act of self-sacrifice on the

Cross. Christ did not deal lightly with the world's deep hurt. His was no surface or temporary remedy. He bore our sins in His own body on the tree. God was in Christ, reconciling the world to Himself.

Christ in His work, what He did for man's redemption, is not less great and unique than He is in His Person. The great Labor of Calvary was in keeping with the Person and character of Christ. This is why His work stands forever.

Of Whom I Am Chief

It is to be observed that this whole great passage is linked by Paul with his own experience. He commences by saying that he thanks Christ for putting him into the ministry, in spite of the fact that he was a blasphemer, a persecutor, "but," he says, "I obtained mercy, and the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus." And the reason that he obtained mercy, he says, is that his salvation might be through all ages an example of the saving power of Christ, and an encouragement to the greatest of sinners.

He was, therefore, thinking of his own salvation and the wonderful grace of God that sought him and found him and saved him when he quotes this familiar utterance of the early Church, "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

Who the chief of sinners is, God only knows. It is undoubtedly true that "some sin in themselves, and by reason of several aggravations, are more heinous in the sight of God than others." When we think of great sins, there come to mind the coarser and grosser sins of the flesh, or the sins of cruelty and treachery, the sin of leading others into sin, the sin of preaching what is false or denying the deity of Christ. All these are great sins.

Yet we know that to what the world calls the great sins Paul could not plead guilty. Indeed, he once declared that as

touching the law he was blameless and that he knew nothing against himself. How, then, could Paul say, "Sinners, of whom I am chief"? He could say it, no doubt, in view of the fact that the grace of God had illuminated his mind and heart.

None of us naturally knows himself to be a sinner. That is the work of God's Spirit. It comes with repentance, which is a saving grace. But when once that has happened, then the nearer one comes to God, the more one sees one's self as a sinner. This explains the otherwise unexplainable fact, that some of the saintliest souls have been the ones who confessed most humbly to their sinfulness.

Then Paul could say, "Sinners, of whom I am chief," in view of his past history. He had sinned against the light. He had kicked against the goad. True, he had done it ignorantly, through unbelief; nevertheless, he had persecuted Christ and the Church.

And what a persecutor and blasphemer he had been! The prayer and dying testimony of the dying Stephen, the cries and moans of mothers and children whom he had dragged to prison, the oaths on the lips of those whom he had compelled to blaspheme the name of Christ. All this rose up before Paul, and, although he never doubted his forgiveness, it seemed to him that there never had lived such a sinner.

But there is a third way in which Paul could say, "Of whom I am chief," and that is the way in which we can all say it. The only sinner Paul really knew, that is, in his own heart, was himself. Other sinners he knew by speculation. Himself by experience. That is true of us all. We can read and hear of others and imagine others, but the only one you know is yourself.

The battleship, *Victory*, was rolling in the sea where the thunders of the guns of the British fleet were yet reverberating in the great triumph of Trafalgar Bay. Down in the dark cockpit of the *Victory*, Lord Nelson, shot through the back and dying, said to his

captain who stood over him, "Kiss me Hardy. I have not been a great sinner." Of what was Nelson thinking in that hour? Perhaps of the one great transgression that had shadowed his life and done such deep and cruel wrong to Lady Nelson. But whatever it was his estimation was wrong.

From the worldly standpoint, Paul had lived, as he claimed he had, a highly moral life. Facing the foes who falsely accused him with gross sin, Paul said what you and I would hesitate to say, "I know nothing against myself." But when he saw Christ crucified, when he knelt before the Cross, this was all he had to say, "Jesus Christ came to save sinners, of whom I am chief." The sooner we are ready to make a like confession, the sooner we shall enter into the power and joy of the Christian life.

This, then, is the first and the greatest of the faithful sayings. It stands out above all the vast collection of sayings which represent the wisdom and experience of mankind. Others there are, impressive, brilliant, unforgettable. But in the straits of the soul they can do nothing for you. They lose all their meaning. But here is a saying, here is a truth that will serve us unto the very end.

"This is a faithful saying, that Christ came to save sinners." Nothing has outmoded it, nothing has rendered it obsolete or meaningless. It tells us about God and His intervening and redeeming love about the person and mission of Christ that He came into the world to save sinners; that man is the sinner, separated from God, and that his greatest need is redemption; that each one of us is *chief* among whom Christ came to save; the renewal of our nature, the restoration of our lost powers, our adoption into the family of God.

No wonder Paul concludes his reference to this great saying, and the application of it to his own life and his own salvation, with his great apostrophe and doxology, "Now unto the King eternal, immortal, invisible, the only wise God be honor and glory forever and ever."

Current Religious Thought

The Wonder of the Book Some Additional Wonders

CANON DYSON HAGUE, D.D.

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When Dr. Hague sent us this article he wrote: "I am sending you another article that I think you may probably want to print—'Some Additional Wonders.' They came to me just like revelations and perhaps they will strengthen other souls." Little did we think when that this would be his last message to our subscribers, unless a message he hoped to send was completed and will come later. Canon Hague entered into life eternal at the Easter season. He was a Contributing Editor of our magazine for many years. We will miss him. His family has our sincere sympathy.

BY way of introduction I may say that some time ago I was asked by the West Toronto Branch of the Bible Society to be the speaker at their Annual Meeting. I was Rector of the Church of the Epiphany, a nearby Church, and I very gladly consented. The secretary asked me for my subject. I thought for a while and then there came to me as a flash, as if verily given to me by the Holy Spirit: Talk about the wonder of the Book. And I said, "You can entitle it 'The Wonder of the Book.'" And so it was advertised, and on the night of the meeting I spoke to a church full, for forty-five minutes or so, on some of the wondrous things of the Bible, such as its Construction, Unification, Circulation, Creativeness, Authoritativeness, Re-Inspiration and Christfulness.

It happened that the lady who did occasional work for me as a stenographer was there and, after the meeting, she came to me, her eyes blazing with excitement: "Canon Hague, Canon Hague!! You must publish that! You must! You simply must!" she repeated. (Bless those

women, as Dickens said in the Christmas Carol, they never do anything by halves. They are always in earnest.) I said to her, "Do you really think it is as good as that?" "I certainly do," she said. "All right," I said, "type it out and I will look it over."

She brought it to me a couple of days later and, at a small cost, I had it printed as a booklet. I called it "The Wonder of the Book." That edition soon ran out, and then another, and then another, costing me but a small sum, and before long the Evangelical Publishers of Toronto published it in a large and a more complete form of about ninety-five pages.

Since then it has gone through many editions, and it has been translated into many languages, the first being in Spanish under the title of *Las Maravillas del Libro*, and then in Syriac, Japanese, Hindi, and Portuguese as *O Livro Maravilhoso*, and Ukrainian, and not long ago in French under the title *Le Livre Merveilleux*. An edition in Chinese has been printed, "the Missionary evangelist, receiving it joyfully," and requests also have been made for it to be translated into Telugu and Malayalam in South India.

I can only thank God as I think of the way in which it has gone and can say with Bunyan, "This book is writ in such a dialect, as may the minds of listless men affect: it seems a novelty, and yet contains nothing but sound and honest Gospel strains." I am especially indebted to an American lady, Mrs. Henry Woods,

of the World Wide Revival Prayer Movement, Atlantic City, who has been indefatigable in spreading it abroad and whose enthusiasm has been the means of its translation and circulation in many lands. The latest edition is that of Pickering and Inglis, London and Glasgow, an edition of sixty-five pages.

In addition to the wonders of this wonderful Book that I spoke of, such as its Ageless Youth, its Universal Interest, its Indestructibility, its Self-Authenticatingness and its Prophecy, there have come to me of late these additional wonders. Of course, their number might be multiplied, but I would like to dwell upon these four.

Its Stand for Justice

The Bible ever stands on the side of righteousness. Its voice is the voice of Justice. There runs throughout the whole Book, especially in the Psalms and the Prophets, that eternal right of the misjudged and downtrodden, the misunderstood and unfairly treated of the sons of men to appeal from earth's injustice and wrongs to the One who sits on that Imperial Throne in the heavens, of which righteousness and judgment are the immovable foundation.

It proclaims from the first book to the last that the Judge of all the earth must do right, and judge right, and bring right because He loves right (Gen.18:25; Psalm 58:11; Psalm 94:1,2). His judgments are true and righteous altogether (Psalm 19:9; Rev. 16:5-7). This God who is our God is ever on the side of the righteous, ever against sin. One thinks of the story of President Coolidge who, on his return from church, was asked by his wife: "What was the sermon about?" "It was about sin." "What did he say, Cal?" "He was against it." It was a characteristic summary of the man. But it might be the description of the Bible as a whole. Wherever there is sin, wrong, unrighteousness, the Bible stands on one side. It is against it.

Think, too, of its denunciations. It denounces unjust judges. It assails and

decries unjust judgment in any form or shape whatsoever (Psalm 82:1,2; Psalm 94:1-4). It cries clamorously for the poor and fatherless, for justice for the afflicted and needy.

It stands for strict equity in dealing between employer and employed. It claims a fair wage for the workman duly paid, with a terrific blast against those violating the laws of just dealing (Eph. 6:9; Col.4:1; James 5:1-4).

Think, too, how there runs throughout the whole Book also a call to God's children and all men to keep equity and do justice (Prov.21:3 and passim), especially men who are rulers, leaders and, as we say, employers. A Bible man must be just, must be honest, must be a man of integrity, must be like Horace's (I:xxii): *Integer vitae scelerisque purus*.

Both Old Testament and New Testament alike might be summarized in Micah 6:8: "O man, what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." O the wonder of it! The wonder of its claim for righteousness! It stands like a tower of granite immovable, or as a pyramid of strength in these days of appalling dishonor, injustice and wrongs; public and private, national and international, shameful and foul!

How glorious it is to think that we have in our Bible a final standard of judgment for the sons of men; a Voice that says to all leaders and rulers, all kings and presidents and judges: "He that ruleth over men must be just, ruling in the fear of God" (II Sam.23:3). And that our God is the Rock, the Rock of ages, immutable, eternally The Same; "His work is perfect; all His ways are judgment; a God of truth and without iniquity just and right is He" (Deut. 32:4).

Its Optimism

This is another wonder of the Book. The Bible is pre-eminently the Book of optimism. Its future is ever bright. The darkness and inevitable clouds are ever irradiated with light. Its horizons are

ever brilliant with the rose of dawn. Through tempest and battle, through dejection and apparent defeat, it ends like the Psalms with Hallelujah, a Glory-song of promise. Its promises thrill with hope; hope springs eternal in its pages. Its God is the God of hope. From almost the first chapter of the first book the reader stands in the attitude of expectation, ever looking forward, onward, skyward.

In the darkest dungeon there gleams a gladdening light (Phil.1:12; 4:13). In the deepest gloom there is the radiance of promise as in that marvelous verse, one of the most glorious in the Bible, Hab.3:17, with its supernatural triumph song of verse 18. In the saddest book of the Bible there are most glorious outbursts of promise and praise (Lam.3:22,25,31,32,55,58). O, do read these verses. They are so wonderful in such a setting. In the most hopeless day there are visions of glory (Matt.24:30; 26:64). In the seeming triumph of the beast and out of the crashing of the earth thrones is seen the glory of the eternal throne (Dan.7:9-14).

The bondage and suffering and groanings and pain travails of this transient "now time" are only preludes to a positive glory (Rom.8:18) transcending vision or conception (I Cor.2:9). Three points might be further mentioned with regard to this aspect of the Word of God.

(a) It is remarkable that many of the Psalms that begin with a cry end with a song. The pleading, urgent, almost tearful petition of the first prayer is followed at the last by a burst of praise. The student who cares to investigate this might take the following: Psalms 5:1-11; 6:2-9; 7:1-17; 28:1-7; 30:2-11, 12; 31:2-10, 23, 24; 32:3, 4, 11; 35:1-28; 40:1, 2, 16; 42:3, 8, 11; 51:1-15; 56:1-12; 57:1, 2, 8, 9; 59:1, 2, 16, 17; 69:1, 2, 14, 17, 30. These are samples that the reader might multiply if, like Sir Isaac Newton, he is a diligent, faithful and penetrating interpreter of the Holy Scriptures.

(b) The Bible abounds with promises

that are largely futuristic. Its shalls throughout the Old and New Testaments are multiplied. But they have behind them the guarantee of the Divine authority. Take as an instance the twelve shalls in Psalm 92, or the eight at the close of Isaiah 53, or the ten glorious shalls of the last three verses of the 55th chapter of Isaiah, all of them worthy of the most intensive study.

(c) And third. The glory that is promised in Genesis, Exodus, Psalms, Isaiah, is ever progressive and prospective and culminates in the Revelation, the finale of the Bible. How often when we read a book we find that the last chapter is the elucidation of all, and much that is puzzling and seemingly contradictory comes out all right at last. Read the Revelation. There is mystery on mystery, incomprehensible and perhaps never to be fully explained in this dispensation (I Cor.13:12). But triumphant, ever triumphant, it goes on. Through the sounding of the seven trumpets and the pouring of the vials and the plagues and the great red dragon and the beast and Armageddon and the Gog and Magog battle there are ever triumphant voices sounding. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever" (Rev.11:15); and the singing of a new song (Rev.14:3); and visions of glorious hope (Rev.14:7,14; 15:3; 16:17; 17:14). And as the end draws near more glorious songs (19:5, 6); and the vision of the Conqueror whose name was written on His vesture dipped in blood, King of kings, Lord of lords. And then, perhaps the most glorious chapters, not only in the Bible but in all literature, the 21st and 22d chapters of the Revelation.

The onward roll of the mystic sevens, the seven stars, the seven candlesticks, the seven seals, the seven angels, the seven trumpets, the seven vials, the seven plagues, the seven thunders, finds its climax in the mystic twelve of the holy city coming down out of heaven from God having the glory of God, with

twelve gates and twelve angels and twelve foundations of precious stones. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev.21:23).

And with this vision of mind-surpassing glory the sixty-six volumed Book of God concludes. "In the jubilee of the universe, the consummated felicity of the saints of light over whose brightness sin flings no shadow and amidst whose melodies sorrow never wakes a sigh."

Its Psycho-Analysis

This is one of the most wonderful things of the Bible, and one of the crowning proofs of its Divinity. Only God who created it can understand the intricacies of the human heart. "He that planted the ear, shall He not hear? He that formed the eye, shall He not see" (Psalm 94:9)? And He that made human nature, shall He not understand it in its varieties and developments? The Bible is psycho-analytical beyond all human science.

The latest and loftiest psychology is insignificant compared with it. Its revelations of the inmost cogitations, reflections, intentions, desires and purposings of the human heart transcend the writings of a Shakespeare, a Dumas, a Goethe, a Tennyson, a Dickens and all the works of modern scientific psycho-analysis. Its characters in some mysterious way seem to be revelations of all humanity, and their experiences and thoughts somehow are the unfoldings of the heart of men and women today.

The Psalms express, with curious exactitude, the thoughts we want to express in the very words we want to express them in; as if the Spirit of God had heard anticipatively the inaudible aspirations of the souls of humanity and written them out as the biography of individual souls. And so with the book of Proverbs. The marvel of its wisdom and the accuracy of its knowledge of human nature are not only a study in modern psychology—they are as a final

standard. And so with the Prophets and their revelations of the longings and desires of men; commentaries on life and expositions of the manifestations of human experience. And so with the Gospels and the Epistles, answering the profoundest longings of the human heart in its love and aspirations, its self-consciousness and need.

This marvel of the Bible is very remarkably expressed in Heb.4:12, where it says the Word of God is living and energetic, dynamic and penetrative. Its penetrative and revealing power is the climax, for it is a discerner of the thoughts and intents of the heart; as if the whole inner being of man in the depths of his consciousness and sub-consciousness, with all its hidden secrets, lay open as an open book.

The Book knows us. It searches us. It gives articulation to our inexpressible desires. It analyzes us. It dissects us. It investigates us. It is the candle of the Lord. It is the electric light that flashes into the soul.

As Coleridge said, in giving one of the strongest evidences of the inspiration of the Bible from his own experience, "It finds me." It does indeed find us. It follows us through every winding of the mystery of life and reveals unveiled my true self, the very thoughts and intents of my heart.

Such knowledge is too wonderful for man's excogitation. It is too high for his production. He cannot attain unto it. And as to the passions and predispositions and proclivities of the human heart in all its wilfulness and sinfulness, the motives and springs of its ambitions and desires, it surpasses all knowledge. Take, for instance, Psalm 139 with its all-revealing analysis. Or read the 7th chapter of Romans, which is unsurpassed as a diagnosis of the exceeding sinfulness of sin and the working of its power in the human heart.

Why, as we read of Jacob, David and Peter and Demas it seems as if the very sword of the Spirit pierces through bone and marrow to the very arcana of

our soul and spirit with its cry: "Thou art the man." Verily Parker of the City Temple was right when he said: "This is the great hold, the sovereign mastery which the Book of God has over the ages—that it knows us; that it gives articulation to our dumb reproaches; that it puts into the best words the things we reap against ourselves and cannot fully explain. Isaiah knows us; Jeremiah has analyzed and dissected and anatomized us. If any man would know the human heart he must read the human heart in God's Book."

Its Infinity

Once more, as I conclude, I would like to dwell upon this aspect of the Bible. As I grow older the wonder of it grows upon me. The more I read I am struck with the infinity of its revelations, altogether superhuman. It continually amazes me. The openings from a single verse will occupy hour after hour as reference verses open out new riches, and these verses in their turn open out others, vistas upon vistas, revelations revealing new revelations of glory and beauty. As I climb the mountain peaks of Psalm and Prophecy and Gospel and Epistle, far above the excogitation of the thinking powers of men, there still rise higher heights.

I remember one day, it was the 26th of February, 1932, I felt positively overwhelmed as I was reading the first chapter of the Ephesians and as its glory rolled over me, as it were, wave upon wave of spiritual revelation and exaltation, I was seized with the feeling of sublime exaltedness of the Word so infinitely separated from all human literature. I felt as if the Bible were an oceanic Book, and that, with Sir Isaac Newton, I was like a boy playing with a smoother pebble or a prettier shell while the great ocean of truth lay all undiscovered and unexplored before me.

But be sure of this. No hasty, no transient surface-reading can ever touch the depths of beauty and of light embedded in the letters and syllables of a myriad of the words of God. You think

you may have fathomed the meaning of Psalms 23, 103, 139; or of Isaiah 40, 53, 55, 60; or of John 1, 5, 6, 10, 14, 15, 17; or one of those chapters in the Epistles like Eph.3, or Rom.8, or Col.1, or Heb. 10, or I Peter 1, or I John 3, 5, but as you study on year after year, lo, deeper and deeper, higher and higher new meanings emerge, and new riches of grace are discerned.

I have been, from my early College days, a student of the classics, of the essayists, and of Shakespeare, Wordsworth, Tennyson, Dickens, but I cannot remember at the moment a sentence or paragraph I could not understand, or that needed ten or twenty readings to analyze and exhaust it, or the contents of which could not be understood by the average man or woman, to say nothing of scholars.

But there are words and sentences and paragraphs in the Scriptures that a thousand, yea a myriad students of the Word of God have studied for years and yet are ever discovering newer light. And great scholars of God are still throwing new light upon them and awaiting new light from other investigators.

Take, for instance, the words of Shakespeare in the Merchant of Venice. The quality of mercy is not strained, etc. Anyone can grasp that. Anyone can see its meaning. But you read John 1:16 or 3:16 or 10:10 or 12:32; or Rom.3:24 or 5:1 or 6:23 or 8:18; or I Cor.15; or Eph.3; or Phil.2:5-11; or Col.1:15-20; 2:3-9 or verses like that. A myriad scholars have digged and delved in these verses as in a mine, ever discovering new beauties and glories as new angles of vision are taken. And they would confess that all life and time itself is inadequate to fully comprehend and explain that which Eternity alone will reveal in its entirety or content.

Of course, I speak not of the letter, but of the spirit. The letter generally is easy, transparent, intelligible, whether it is Hebrew, Greek or English. But the spirit, the hidden depths, the things that

are hidden from the sophists and syn-
sists, the learned men and clever, the
so-called scholars, the intellectualists of
human cleverness of the rationalistic
type (Luke 10:21); these can be known
only to those who, whether as scholars,
such as Newton or Pascal, or like little
children in the spirit of Psalm 131, real-
ize more and more the height and
depth and length and breadth of the un-
fathomable riches of the Word of God
(I Cor.2:7-10; Eph.3:5-9; Col.2:3).

And so to me this is not theory. This
is not the mere repetition of theological
platitudes. It is the truth. It is that
which I, in my career through this vale
of tears, can say from the depth of my
heart I have heard and seen and under-
stood by direct personal knowledge. My
creed is that of David: "The law of the
Lord is perfect, converting the soul: the
testimony of the Lord is sure, making
wise the simple. The statutes of the Lord
are right, rejoicing the heart: the com-
mandment of the Lord is pure, enlight-

ening the eyes. The fear of the Lord is
clean, enduring for ever: the judgments
of the Lord are true and righteous al-
together" (Ps.19:7-9).

My heart and my soul corroborate the
conviction of the Psalmist, "All Thy
commandments are truth. Concerning
Thy testimonies, I have known of old
that Thou hast founded them for ever"
(Ps.119:151-152), and cry out with the
words of my Lord and Master, "Thy
word is truth." That is why I can repeat,
after-over half a century of intensive
study from the literary, homiletic and
devotional viewpoints, that the Bible is
in truth the Word of God, nay more, as
the Living Word of the Living God it is
supernatural in origin; eternal in dura-
tion; inexpressible in value; infinite in
scope; divine in authorship; human in
penmanship; regenerative in power; in-
fallible in authority; universal in in-
terest; personal in application, and, as
St. Paul declares, inspired in totality.

Toronto.

Have Defenders of Genesis Met Their Waterloo?

JAMES B. TANNEHILL, B.S., WASHINGTON, D.C.

PART I

IN this article, the writer will con-
tend that many religious scholars and
editors of religious journals, who
ought to be leaders in the fight to uphold
the historical and scientific statements
of Genesis, act as if they had met their
Waterloo. Where the infidel and Modern-
istic enemies of the Bible, in most of
our institutions of learning, are fast
gaining ground, there is where our peo-
ple expect our evangelical leaders to be
delivering their most determined attack.
Instead of this, we see many of them
turning their backs to the hosts of evil
who are leading our young people into
skepticism. Shall we be satisfied to allow
this to continue? Must we seek new lead-
ership? Have we met our Waterloo?

I have been so deeply impressed by
this distressing situation that, recently,
I called the attention of the editors of
several of our leading monthly and
weekly evangelical publications to it,
saying, that no fight is being waged by
them to counteract these attacks that
are being made in many colleges against
the historical, scientific and chronologi-
cal facts set out in the book of Genesis.
When I thus charged them, with scarce-
ly an exception, they returned an indig-
nant reply that they were not evading
the conflict. They said, "Time and again
we have published articles defending the
chronology and history of Genesis."
When I asked them to send me even one
back number containing any such an

article, no reply was forthcoming, for they knew they had published no such articles.

There is no denying the fact that infidelity, in the past thirty years, has made greater strides than in the preceding five hundred years, in turning our young people away from faith in God and in God's Word.

We have always had three classes of people as to their attitude toward the Bible, and recent years have added a fourth class that our grandparents never heard of, Modernists. First, we have always had that large class who are indifferent, not impressed one way or another. Second, we have the out-and-out skeptics, or at least they declare themselves to be such, although I have doubted whether they really disbelieve in the existence of an All-wise Creator. Third, we have those, whether they live it or not, who acknowledge the Bible to be the inspired Word of God and accept it as such without question. Probably the great majority of this third class do not pretend to be able to understand the many, to them, seemingly intricate problems in the Bible, and in God's dealings with humanity; nevertheless, they whole-heartedly and openly believe in the Bible.

We still have these three classes with us, the out-and-out infidels, whose chief argument was to deny the existence of God, growing constantly less in numbers. The fourth class, unknown until recent years, is by far the most dangerous and insidious of all the enemies of God's Word, having access to, and carrying on their warfare in, our pulpits and schools, where the old-fashioned atheists never entered. Many of our colleges, the places to which we send our children to be educated, are hot-beds of this Modernistic infidelity. Is it any wonder that our loved ones return home with their faith in the Bible impaired or entirely gone!

In the olden days our contest with the infidel was like that of our frontier settlers against the savage armed with

the tomahawk and the bow and arrow; but now the intrenched enemies, armed with the machine gun, the poison gas and the deadly airplane, are advancing to rout, if possible, those who still maintain a semblance of real faith in divine revelation.

The most discouraging feature of the conflict today is that many, I might say most, of those professed Christians who are able educationally to lead in the fight for the truth, have turned their backs to the enemy and have abandoned our young people to be overcome by their educational seducers. When our young people enter classes in the history of man and his origin, in science and in the chronology of past ages, and are told by their instructor that their home teaching concerning Genesis must be abandoned, these young people have no means of defense, those who ought to come to their aid having deserted them.

In my boyhood days every Christian, whether a layman, minister or teacher in college, accepted the entire Bible without question. Indeed, if there had been the least hint that any one was even suspected as to his attitude toward Scripture belief, his name was never enrolled among those who were members of churches. Now we put our children where these Modernistic infidels have every opportunity to lead them astray.

What am I driving at in all this? Are not our Christian periodicals doing noble work in defending the attacks of Modernists concerning miracles, the Deity of Christ, His bodily resurrection, His virgin birth and the inspiration of the Bible? Certainly, and they should receive our unstinted praise. They have done noble work so far as they have gone, but they stop too soon. The above questions are never mentioned in the college class-room. These are not the sort of criticisms that upset the faith of young people in the Bible. I know what I am talking about; for I spent thirteen years in a college town while my four children were being educated, and I had every opportunity to know what was

going on. For about ten years I was a teacher of men's classes in the college church. Part of the time many professors and the president of the college were members of the class. Not all the professors in that college, one of the safest schools of learning, were Modernists by any means; but there were many who were.

Let me, first of all, make plain the situation: When our young people go out from Christian homes, where they are taught to hold the Bible as God's Word, and they have taken their places in the classroom, they are amazed to be told that now they must abandon their home-taught belief that all the Bible, including the book of Genesis, is true and defensible from every angle of attack. Their teachers tell them that modern scholarship has shown that the Bible, especially the book of Genesis, contains many things that science and history have demonstrated to be not true at all. What are the teachings of Genesis to which I allude?

Before I name them, let me state the position all evangelical believers maintain toward the Bible. You notice I say "evangelical believers." When I say that, I do not include the Modernists, for they are not believers in Scripture, except in a modified way, and are the worst enemies the Bible encounters today. Do not misunderstand me. I am not saying but that many Modernists may be Christians, deluded as they are, and may God show them the error of their way before it goes too far.

By "evangelical believers" I mean those who insist that the Bible is inspired? What do I mean by that? What is inspiration? What do we mean when we say the Bible is inspired? We simply mean that the Spirit of God took possession of the writer of every book in the Scripture to such an extent that the every statement in the whole of the sixty-six books that constitute the Bible, is absolutely true, whether it be treating of salvation from sin or of history, science, anthropology or chronology. Those who assume that attitude toward the

Bible, believe its every statement, whether they may or may not be able to understand all of it.

All of us who believe in God's existence, in His divine revelation to man, are ready to admit that we may not understand all of it. A part of it may be beyond our comprehension. This is true in all phases of life, not on Biblical questions alone. The Modernists and infidels come up against things every day that they believe and yet do not know whence their origin or what their end.

If the infidel or Modernist refuses to believe the Bible because it tells of a God whose origin is beyond comprehension, he will also, if consistent, refuse to accept as true the thousands of things all about him, space, time, the universe and its movements, of all of which none of us, including the infidel, knows the origin, cause of continuance or ending. The Christian ascribes all these things to the God of the Bible. Let the infidel tell us of a wiser belief. He, like the rest of us, knows exceedingly little first hand. We generally believe in things because we see what they have done or are doing. That is enough to convince any sane man that there is a God, or some intellectual power in nature that, for want of any other name, let us all, infidels and Christians alike, call God.

If there is an ever-present Force, wise enough and powerful enough to create the universe and keep it going, what a small effort in comparison for such an ever-present powerful intelligence to provide us an inspired Bible.

What do those of us who believe that God provided for us an inspired Bible, mean by the word "inspired"? There is nothing difficult about it, once we admit the existence of God. By an inspired Bible we simply mean that it was so carefully constructed that no error was allowed to become a part of it. The Holy Spirit stood guard over the several writers of the Bible so as to preserve its purity. That is "inspiration".

We see the same thing humanly performed every day. I know an official in a government office here in Washington

who has charge of a vast amount of correspondence. He can typewrite himself, and quite often does so without an intermediary. God might thus have written every word of the entire Bible Himself, but if so it would contain no element of the human, but God has seen fit to do otherwise.

An example of a document "written with the finger of God" was the first of the two tables of the ten commandments. Moses had nothing to do with the making of the first set, which in his anger he broke at the foot of Mount Sinai. None of us believe that the Scriptures were "written with the finger of God," for then Moses, Isaiah, Paul and Peter are excluded from having any part in it. The very word "inspired" implies that man had a part in it, so nobody believes God Himself wrote the Bible.

How then was the Bible furnished us? The Washington official, mentioned above, sometimes speaks the very words he wants to appear in the document and has his stenographer follow his dictation, word for word. If God had done it in that way, it would have been "verbal inspiration." Many of our best Bible students believe our Bible is thus inspired, that God dictated every word. I do not believe that, but I would not quarrel with the noble men who believe in verbal inspiration.

Jesus Christ was both human and Divine; that is my way of believing the inspiration of the Bible. We do not understand how, while on earth, Jesus was God almighty, and yet He was as purely human as you or I. Likewise I believe the same as to the Bible. Let me again refer to the Washington official. Sometimes when he has an important manuscript to prepare, he instructs his secretary as to the substance of the message, but leaves the wording to him, the official being concerned only that the truth be conveyed. I think God did in that way, and that is inspiration, but not "verbal inspiration." That was the way, likely, the second tables of the commandments were made. Moses was permitted the choice of words, but God saw that nothing

was written but what suited Him, although the words were not God's, and may not have been like the words of the first tables.

The young men or women from the Christian home arrive for their first day in college classes, with their home-taught belief that the Bible is inspired, as I have explained above. They believe it implicitly. How bewildered and discouraged becomes a young student who must from day to day hear the book he had been taught to believe and revere, scorned and disputed, and have no place to secure the facts to meet these attacks on the Bible! Oh, you say, let the student read our evangelical publications, and thus obtain the facts to refute misrepresentations of Genesis. Please name a few of them, will you?

I am thankful for CHRISTIAN FAITH AND LIFE, and there may be others that I have failed to see. I am more than delighted that C. F. and L. is not afraid to come to the aid of our college young people.

What must the Christian student do who hears the Bible assailed during his course in college or seminary? What would you do? The chances are you would, like the rest of them, give up your faith in the Bible. Thousands of them do that every year. Many more become Modernists, as a last resort. Do you blame them? They think that is better than to become outright infidels. I repeat what would you do?

Now, since all evangelical believers are a unit in maintaining that "all Scripture is given by inspiration of God," and consequently every statement in any and every Bible book—Genesis, for instance—is true, let me set out what that book tells us as to the physical and mental capacity of the first human being on earth, how he arrived, how long ago since he was created, how all the present races of men have descended from the three sons of Noah, only so remote as about 4,300 years ago, and how that civilization, like that of Egypt, began since Noah's Flood. The Bible is so plain as to these things that there is

no way to avoid admitting it, except by resorting to very questionable methods, very much akin to the tactics of the Modernists.

The Modernist admits that Genesis tells us as to chronology and history exactly as I have stated, but he says we do not have to believe everything we find in the Bible. The rest of us, who profess to be orthodox, have no honorable course left open except to adhere to the plain statements of Genesis as to chronology, anthropology, prehistoric man, Noah's Flood and the origin of the present races of men—Adam's race less than 6,000 and Noah's less than 4,300 years ago.

That there may be no misunderstanding as to what the Bible really says as to these things, I here quote. Gen.1:27: "God created man in his own image," and that precludes evolution. Gen.5 says that from Adam's creation till Noah's Flood was exactly 1,656 years, and that limits man's age on earth to less than 6,000 years. Gen.11 tells us that from the Flood to the Call of Abraham was exactly 427 years, and that confines the antiquity of Egypt to about 2200 B.C., and Gen.9:19 says, "These are the three sons of Noah, and of them was the whole earth overspread," and that establishes Noah's Flood to have been earth-wide.

These statements of Genesis are plain, and there is no denying but that they are so recorded, and if we believe the Bible to be inspired, we must admit their truth or turn Modernist. There is no middle ground. The only other course is to nod our heads and keep our mouths shut, and in some quarters that is being done.

We have had a few very good Bible students in the past, who tried to explain away the chronology of Genesis 5 and 11, by saying that the ten patriarchs named in the fifth chapter were but the chiefs of the tribes, and that, instead of ten, there may have been several times ten. To provide an excuse for refusing to believe these direct and explicit statements of Genesis, they vainly try to claim that the word "begat", as we see it in Gen.5:3, "And Adam lived

130 years, and begat a son and . . . called his name Seth," may not mean that Seth was a son, but a far-away descendant. But so many times, like Gen. 4:25 and Jude 14, is it proven that "begat" always refers to father and son, that such subterfuges are no longer resorted to, and those who formerly used that as an excuse for disbelieving God's Word, now remain silent, when you ask them if they believe the chronology of Gen.5 and 11.

It being now admitted that Genesis actually states the above facts, exactly as our fathers and mothers taught us, and as we reared our children to believe the words of an inspired Bible, how disturbing and humiliating it must be when our sons and daughters enter a class in history or science, in many of our institutions of learning, even in professed religious schools, to be told that now they must throw away as so much nonsense the lessons taught them in the home and in the Sunday School! They are told that Genesis is the product of an ignorant age when nothing was known as to science and the origin of the human race or how long man had been an inhabitant of this globe. Their professors then proceed to instruct them that Genesis is nothing but folklore and cannot be accepted at all in a modern school of learning. The questions of the virgin birth, the miracles, the blood atonement of Christ and such like doctrines are never mentioned in the classroom; but the other questions I have mentioned, are matters of daily discussion. My readers who know anything about colleges and seminaries, know I am telling the exact truth.

When a Christian student enters a class and is told his parents' way of Bible belief is all wrong, he is disturbed beyond belief. Has it come to this that all his home teachings are false? Must he accept the word of his atheistic or Modernistic teacher without question? What reply have our "evangelical" periodicals to these queries? Can they be induced to break their silence?

I knew a young man, reared in a Christian home where not a word was ever heard against the absolute truthfulness of any portion of the Bible. After a few weeks in college, he wrote home: "Mother, they do not believe the Bible up here as you and daddy do. They speak as if Genesis is made up of Santa Claus stories. Instead of its being less than 3,000 years since Adam's creation, my teacher says it has been 50,000, maybe 500,000 years. He tells us no such Flood as Noah's occurred anywhere near to our time as Genesis states, and he also says that the antiquity of Egypt extends back of our time 10,000, possibly 20,000 years. Mother, ask daddy what I am to do." The mother replied, "Your father and I have no learning as to these things; ask the pastor of the church you attend, or write the editor of the . . . and he will tell you how to silence your teacher." Her son replied that he had done so, but the pastor does not believe the Bible himself, and the editor evaded the question.

What a dilemma! No place to turn for help! If he holds out in the faith of his parents, he becomes a joke. What will such young people do? Nine out of ten lose all interest in the Bible, and most of them turn Modernist, or more likely out-and-out infidels. Can you blame them?

Now comes the serious question to the rest of us: Does the Bible tell the truth as to history, science and chronology? If it does not, every professor of religion should admit it at once, and be honest enough to join forces with the Modernists, or, better still, become downright skeptics and atheists. But if we really believe the Bible, as we profess to do, why not join those who are coming to the aid of our beleaguered Christian college students? If we have not informed ourselves, so as to be capable of defending the Bible, it is certainly time we were doing so, or resign our responsible positions. If we are prepared educationally and remain silent, what cowards we are! Do such persons not lay themselves open to the charge that they do not

truly believe the Bible at all, as they profess to do?

I, for one, have no hesitancy in saying that these false teachers in many colleges are not telling these students under their care the truth at all; and they know, or ought to know, that their theories about the age of man and ancient civilizations are based on nothing more than guess-work.

The book of Genesis must be defended and our young people rescued. Genesis tells the truth, and our skeptical college professors ought to be compelled to acknowledge it. There is not one iota of evidence to prove that man has been on the earth longer than 6,000 years. There has never been brought forward a particle of evidence that man was first an animal, then a semi-animal, and by degrees developed into a real man. The prehistoric man was a man who wandered away from the civilized centers and lost his civilization. It is the merest speculation to hold that Egypt's civilization was so remote as to reach further back than that indicated in the chapters of Genesis.

How easy it will be to put to rout these infidel college teachers, if only they are required to furnish proofs of their assertions as to the origin of man, and how long since he arrived here and how old are the most ancient civilizations. Whenever he is asked to furnish something beside empty assertions, he will turn tail and vanish from the field of conflict. I have seen that done in men's Sunday School classes, attended by Modernistic professors.

It is easy for any theorist to assert that the first man developed from the ape, or arrived here a million years ago from the planet Mars, and vociferously demand that you disprove it; but the minute he is reminded that no one is required to give the least consideration to such empty assertions until proofs be furnished, he goes into hiding, and our young people see no more of him. All our would-be evangelical journals need to do is to show fight, and the conflict is over. Try it.

Evolution Tested by Geology

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WHEN God created the earth He wrote in duplicate an account of how it was constructed. The first record was inscribed—like the ten fundamental laws given from Sinai—on tables of stone which the tooth of time could not erase; the second narrative was written by the inspired author of the first chapters of the Book of Genesis. The record of the rocks is the counterpart of the one given in the Scriptures. The one supplements the other and there is no contradiction between them with a correct interpretation of each writing.

Whence and how came the world of nature? Modern science has rejected and scrapped as false former theories of chance, eternity of matter, spontaneous generation, and all materialistic hypotheses. The only contending theories left in the scholastic arena are those of supernatural creation and Darwinian evolution. These are not supplementary but, contradictory; one or the other is false and, as such, should be rejected.

It was in 1859 that Charles Darwin published his revolutionary *Origin of Species*. Six editions were issued and it was translated into numerous languages. Thirteen years later he brought out *The Descent of Man*, in which he concentrated his theories upon the origin of the human race.

Prior to these publications the great majority of naturalists accepted the Biblical doctrine of divine creation as the original cause of all things. For half a century Darwinism held the center of the stage in the intellectual world. To a great extent it changed the trend of thought both in science and religion. Numerous professors and writers followed its detours into materialistic by-paths; but, since the beginning of the present century many leading thinkers

are headed back toward spiritual highways. Evolution is waning and God is still at the helm of the universe.

However, the doctrines of Darwin and his followers are being taught in a large number of the higher and secondary schools of learning, and they are influencing the minds of the youth against the Bible as a trustworthy book. As a rule, the religious writers of the modernistic school are advocates of the evolutionary hypothesis. These modern Gnostics, who have assumed the name of the "Intellectualists," and who are out to organize a new Christianity to supplant fundamental religion, are making a futile attempt to construct a religious institution upon a scientific basis. The Christian walks by faith, not by sense or sight.

Science Versus Modernism

The theologian founds his opinions upon the Book of Revelation, not upon some scientific theory. Our modernistic friends make a fundamental mistake in imitating the natural scientists. They assume that it adds an atmosphere of scholarship to their religious writings to claim that they are scientific; but, speaking in the sense of natural science, religion is not scientific. It is not to be tested by the principles of natural science.

The two branches of investigation belong to two fundamentally different realms, the physical and the spiritual. The former deals with the phenomena of nature; the latter, with the Word of God.

Science walks by the light of man's five senses; religion walks by faith in a divine Being and in his revealed doctrines. The one is guided by experiences gained through the natural senses; the other, by those received through the spiritual faculties. The former is governed by the laws of the natural world;

the latter, by the laws of the spiritual kingdom. The sphere of religion belongs to a higher realm than that of science.

The modern Gnostics who govern their religious thinking by scientific principles, judge the miracles of the Bible by the theory of the universal dominance of natural law. They think of natural law as something that is unchangeable and absolute over all the affairs of life. They hold that nothing can happen in human experience which is at variance with the laws of nature, thus limiting the efficacy of prayer and the miraculous power of the Almighty Deity.

Such teaching is pure twentieth-century materialism. They say, Jesus Christ could not have walked upon the waters of Galilee, for this would be contrary to the law of gravitation; nor could He have raised Lazarus from the dead, for this would be contradictory to human experience.

Distinguished scientists inform us that these materialistic theories are dead, that we are no longer living in a mechanistic age. Our religious Modernists have failed to keep step with the process of science. Absolute blind law no longer holds the helm of the world of nature. We respectfully call their attention to the saying of Sir Arthur S. Eddington:

It is probably true that the recent changes of scientific thought remove some of the obstacles to a reconciliation of religion with science; but this must be carefully distinguished from any proposal to base religion upon any scientific discovery. For my own part, I am wholly opposed to any such attempt.

Thus, this noted scientist, who is a member of the Friends Church, strongly condemns the many religious writers who are trying to establish their Biblical doctrines upon scientific foundations. Modern science is steering toward the theory that nature is under the control of intelligent Mind. And Mind, that is dominated by free Will, is not governed by inexorable natural laws.

What is Darwinian Evolution?

The above extended reference to modernism is germane to our main subject

of evolution, as both are based upon natural law, and go hand-in-hand, like twin brothers, in their views relative to the development of the organic kingdoms and the origin of man.

Mr. Darwin was not an atheist, but a distinguished scientist who did not claim absolute truth for his theories. He should not be held accountable for all the extreme and erratic teachings of his followers. He expounded the hypothesis that all animals and plants were originally evolved from a living organism or germ of very low and simple organization by means of natural laws, which process he called *Natural Selection*; and this resulted in *The Survival of the Fittest*, by the stronger organisms crowding out the weaker ones.

These may be called the two slogans of the evolutionary theory. Mr. Darwin admitted that he could not account for the origin of the first germ of protoplasm. Both he and Professor Huxley stated that it might have come from creation, while the radical wing led by Professor Haeckel, held that both the animal and vegetable kingdom derived their life from a living cell which sprang from inorganic matter by spontaneous generation.

Thus evolution is the theory that the various types of plants and animals have been developed by natural laws from an original living cell or germ, as opposed to the theory of the separate creation of each type. The lower pre-existing organisms were transformed or transmuted into higher types and species by the survival of the fittest.

Thus nature climbed upward in the scale of beings through blind, insensate, unintelligent forces to its present apex of perfection. Beginning with a cell of protoplasm, and allowed plenty of time, evolutionists will transmute an infinitesimal bacterium into a California sequoia and a microscopic protozoan into a Gladstone or a Webster.

The Biblical account of the origin of the natural world is unequivocally established upon the claim of the creation of all things through the supernatural

powers of a transcendent Supreme Being, the most high God.

There is a class of religious writers and pulpiteers who ridicule the idea of *creation by fiat*. This word is from the Latin which means, *Let it be done*. It refers to an authoritative sanction, order, or proclamation, such as: "And God said, Let there be light;" "And God said, Let the earth put forth grass;" "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth;" "And God said, Let the earth bring forth living creatures after their species, cattle and creeping things, and beasts of the earth after their species, and it was so." But, these church-going critics say, it is not so. Are they or the author of Genesis mistaken? They have turned against the Word of God to line up with the evolutionists.

As an acid test of the two theories, those of evolution and creation, let us compare them with the geologic record of the fossilized rocks. Sir William Dawson, geologist of McGill University, Toronto, Canada, estimated that the earth's shell or outer crust is about 72,000 feet thick. These thirteen and a half miles of rocky formations required not less than 350 million years in building, according to information sent to the writer from the Smithsonian Institution, Washington, D. C., and about four times that long by a different method of computation. The remains of plant and animal life of each immense period of time were converted into fossils and imbedded in the stratified stony layers which nature used for the construction of the earth's outer covering. During later ages, these horizontal layers of rock have been forced upward into mountains and deep canyons, to be seen and interpreted by modern scholars.

The geologists and paleontologists may not have all their fossils arranged in chronological order, but no one can question the existence of the geologic flora and fauna during the millenniums of the long ago, nor deny the indisputable evidence of the fossilized rocks.

Says Professor Richard S. Lull, of the Department of Paleontology at Yale University:

The evidence of fossils, when correctly interpreted, is absolutely unassailable in deciphering the history of the globe. Fossils serve as the only means to visualize the past. They give the only discernible facts that we possess concerning plants and animals during geologic times.

Thus we see that this is a pre-Adamic, a geologic problem, and must be discussed from that viewpoint, contrary to common custom. Do geologic facts agree with evolutionary data or with the teachings of Scripture? We will test the matter with four leading questions:

Four Geologic Tests of Evolution

1. Did plants and animals have a single origin or did each species have a separate and distinct beginning?

2. Were plants and animals transmuted from lower species into more complex higher species, or did each species have its origin independent from all others?

3. Did the origin of man begin in the early geologic eras or at their close?

4. Did the human group of beings begin in savagery or in a high state of development?

Evolution contends for the first alternative of these four test questions, but the Bible declares itself in favor of the second. Upon these four cardinal issues the evolutionary hypothesis—with its modernistic supporters—and the Book of Revelation must stand or fall.

If the Darwin theory is right, then those portions of the divine Scriptures which apply to this subject are wrong and do not constitute an authority. They are relegated to the field of myth and legend, where the modernists place them.

We will let the fossilized rocks decide the issue. To which party do the 350 million years of unbiased and indisputable evidence of the formations of stratified rocks give their testimony?

With the foregoing background fixed in our minds, the first question for our

consideration is, Did plants and animals have a single origin or did each species have a distinct separate beginning?

All of the editions of Darwin's *Origin of Species*, in referring to the first living cell, make the statement that, "Life may have been breathed by the Creator into a few forms or into one." Upon this admission of a possible original creation of the principle of life, fairness requires that we grant to the evolutionary theory the pre-existence of both a vegetable and an animal germ of protoplasm, which is the scientific substance of life.

On the other hand, evolutionists are compelled to admit that they have no scientific explanation of the origin of life nor how vegetable organisms could have been evolved into animal tissues. They are unable to bridge the chasm between the two kingdoms of nature.

With one or two living cells as a starting point, evolution claims that all plants, animals, and human beings have been gradually evolved by the operation of natural laws, free from all supernatural powers.

Revelation teaches that God created vegetable life on the third creative day; aquatic and winged animals were decreed on the fifth day; the beginning of land animals and man originated with the sixth creative day.

The Bible does not state that these days followed one another in diurnal succession during a single week of time. The first mention of the week in the Scriptures is in the history of Jacob (Gen.29:27,28). They were seven natural twenty-four hour days, as declared in the record itself: "And the evening and the morning were one day" (Gen. 1:5); "And the evening and the morning were the second day" (5:8, etc.). Nowhere in the Bible is the word for day used to designate a geologic period for, the science of geology was totally unknown till centuries after the close of the Biblical canon. There is ample proof for these opinions of the writer. Eminent scholars from Augustine to the present time construe the Genesis-Cosmogony to provide for indefinite pauses

between the works of the different creative days. See Dr. Schaff in Lange's *Commentary on Genesis, in loco*, and *The Pulpit Commentary on Genesis*.

Suffice it to say that the Bible enumerates a dozen distinct classes of plants and animals, each of which classes or orders may have had a separate beginning. These views are being selected from a manuscript of the writer of over two hundred pages without citing the evidence to verify them.

What is the record of the rocks relative to the above first question? In the following answers by science on the four issues, we shall give the opinions of such leading geologists as Professors Dawson of McGill University and Thos. C. Chamberlin of Chicago University; and Professors Lull of Yale, and Shimer of Boston School of Technology, the heads of their Departments of Paleontology, beside other eminent authorities.

The Archaeozoic is the first Era of the stratified shell of the earth. It covered an immense aeon of time. The character of its limestone and metamorphic rocks bears evidence of an abundance of vegetation.

The following Era (Proterozoic), contains proof of the beginning of aquatic animal life, in abundant quantities. Terrestrial plants and birds and land animals made their appearance in later eras. Geology shows no organic connection between water and land plants, nor between aquatic and terrestrial animals, as required by the Darwinian hypothesis.

Also the initial abundant quantities of vegetation and animal life, as attested by the deposits of each, is contrary to evolution but in harmony with the divine injunction for the earth and waters "to bring forth abundantly." Geology and Genesis agree in assigning to each class a separate and independent origin, while the evolutionary theory stands condemned on the first count by the record of the primitive rocks at the beginning of the geologic aeons.

The second question is, Were plants and animals transmuted from lower spe-

cies into more complex higher species, or did each species have an independent origin? This is not a matter of one variety being developed into a higher variety within the same species, which often happens.

Darwinism maintains that species are the modified descendants of pre-existing species; that, varieties are evolved across the species-line and form new species; and these in turn are transmuted across their lines for an intermixture of their traits and characteristics for the formation of more complex and higher species.

Thus there was formed an endless chain of evolutionary development throughout the geologic ages from the lowest to the highest (human) organisms. Right here is the central deciding point of the problem, whether species have been originated by transmutation through natural laws, or by process of creation.

The Book of Revelation teaches that God created the earth and the fullness thereof. The statement is repeated ten times in the brief account (361 Hebrew words) in Genesis of the six creative days that, vegetable and animal organisms were made "unto their own species." This is the meaning of the Hebrew word *min*, as verified in other books of the Bible. In reference to it Professor Dawson says: "It has strictly this sense. It refers to form and kind." The Biblical "Origin of Species is by the Word of God." "He spake and it was done; He commanded and it stood fast."

The book of fossils attests the following acknowledged as positive facts, all of which are contrary to the theory of evolution:

Professor Chamberlin—an evolutionist—testifies as a geologist that "From 60% to 90% of the evolution of the life of today had been accomplished in pre-Cambrian times." This was in the early history of animal existence. He further states:

Every great division of the animal kingdom except vertebrates had representatives during

the Cambrian Period. On the anatomical and physiological side it is clear that nearly or quite all the fundamental organs had been developed. It is to be noted that the geological record, as now known (1927), does not show complete gradations from one species to another.

These are death-blows to evolution at the very beginning of animal life upon the earth, millions of years ago. They accord with the teachings in Genesis, for God made all things "exceeding good" at their beginning of life. New species throughout the geologic aeons generally made their first appearance in tidal waves, coming suddenly in large numbers and fully developed, without any organic connection with preceding species.

Thus, fully developed amphibians appeared in the Paleozoic Era, not having any transitional forms to indicate that they had descended from preceding species. In the Mesozoic Era large-sized reptilians followed the amphibians without any ancestral predecessors. And mammals came in the Cenozoic Era upon the heels of the departing reptiles, abruptly, and with their organs fully developed.

Evolutionists cannot account for these unquestioned facts. But, they all harmonize with a correct interpretation of Genesis. While each new immigration of species began in comparatively large numbers, yet both plant and animal life rapidly increased in numbers after their introduction. This corresponds with the divine injunction of the Creator that they should abundantly increase and fill the waters and replenish the earth, under the divine blessing.

Another striking and convincing fact is that the chronological order of the appearances of the different classes of flora and fauna as inscribed in the geologic formations, exactly agrees with that of the twelve classes enumerated in Genesis. It is not strange that a German professor exclaimed: "This Moses, whoever he was, was a great geologist." And the Genesis-Cosmogony was written 5,000 years before the sci-

ence of Geology was founded. How do you account for it?

Consider another fact. Geology teaches that water plants and animals appeared before the land flora and fauna; and this accords with the order in Genesis. Remember that we are describing the history of events which occurred millions of years before the time of Adam and miles below the surface of the present earth.

Degeneration Law of Nature

Numerous varieties and species of both plants and animals during the epochs of geologic eras degenerated and many became extinct. The barnacle was larger and more fully developed ages ago than at the present time. This is contrary to the evolutionary theory which signifies progression, not retrogression.

Invertebrates, that constituted the oldest fauna, finally deteriorated and nearly all of the species became extinct. The same rule of degeneration and final extinction was true of the early varieties of fish, though some of them were twenty feet in length; and of the strong amphibians; and of the huge and vigorous reptilians—the crocodiles, flying saurians with a twenty-foot spread of wings, scaled reptiles, the immense ichthyosaurs, and the terrible dinosaurs, 30 feet in length and 18 feet high; and some species of the more modern mammals, such as the huge mastodons.

The primitive flora, with some exceptions, followed the same trend. The Calamites of the Carboniferous Period were twice the size of those of today. The lycopodiales, that helped to form the coal beds, attained a height of 100 feet and 6 feet thick; they have degenerated to prostrate weakly plants similar to club-moss and ground pines. Despite the law of progressive evolution, these mighty animated things of the primitive aeons, retrograded from their lofty heights into the limbo of the dead past.

Do you ask why a wise Creator should have made them? The scientific answer is found in the coal beds for the decay-

ing vegetation, and in the oil wells for the perishing beasts, and both flora and fauna offered their remains to construct limestone rocks for the use of mankind. This evidences the Biblical claim that a providential Creator gave life to plants and animals and, when they had accomplished their earthly task, the Book says of Jehovah: "Thou takest away their breath, they die, and return to their dust" (Psa.104:29).

At the close of the Paleozoic Era there was a dead-line of progress. The species were reduced from 10,000 to about 350 and the survivors were greatly impoverished.

Again, at the close of the following Mesozoic Era, there was a general extinction of all living animals, with but few exceptions. The powerful reptilians were swept into their graves when the modern ancestral placental mammals appeared, fully developed. Science admits that these mammals were not evolved from the preceding reptiles. The geologic facts disprove the theory of evolution, and the evolutionists have no plausible explanation.

Another perplexing problem to them is the fact that large numbers of the same species of both plants and animals appeared simultaneously in Europe and in the two Americas. If they were originally evolved in Europe, how could they get across the Atlantic to the American shore? Without any scientific proof for their hypothesis, they draw on their imagination by concluding there was probably a land bridge from Scotland to Canada, and another from Europe to Argentina. In the course of ages plants and animals migrated across these highways?

The expounder of the Bible concludes that the Creator distributed same species, according to their natural habitat, to different parts of the earth at the time of their creation. Scientific investigation has shown this to be true. In all these points Geology and Genesis harmonize and unite their voices against the doctrines of evolution. The Biblical

account tallies with the scientific facts without a resort to some extraneous and absurd device for an explanation. For instance, Professor Lull, an evolutionist, shrewdly suggested that the mammals may have been evolved through long ages about the north pole, and suddenly migrated at the beginning of the Cenozoic Era in all directions southward; so that, they would simultaneously reach northern Asia, Europe, and America, and thus possess these continents fully developed. But, his hypothesis fails to provide for any progenitors in the frigid zone as the ancestors of this newly distinctive class of animals. According to Genesis, they were a part of the creations of the sixth creative day.

The third question proposed is, Did the origin of man begin in the early geologic eras or, at their close?

With the exception of Sir William Dawson, we will use the testimony of evolutionists only, to disprove the Darwinian hypothesis—professors in science who are loyal to scientific discoveries and data, irrespective of their individual beliefs.

Darwin's *Descent of Man* traces the history of man from a low type of marine mollusk, through the ganoid fishes, amphibians, monotremes (lowest order of mammals), lemurs (monkeys), and anthropoid apes. The crossing of the species was by transmutation from a lower to a higher and more complex one, by means of natural laws.

When was Human Race Born?

The amphibians became extinct at the close of the Paleozoic Era, and the monotremes, the next class in line, did not appear till the Cenozoic. Darwin's chain of evolution has no link for the intervening Mesozoic Era of 38,500,000 years, as estimated by science. This missing link breaks his chain of descent beyond repair. Moreover, as stated by Professor Chamberlin in Chicago University, "The largest amphibians of the Carboniferous Period left no descendants." Between the amphibians and the

monotremes, the reptiles dominated the earth. Their Mesozoic break in the chain, breaks the evolutionary theory in twain. Again the head of the Department of Geology at Chicago University testifies that, "there is no satisfactory evidence of a transition" from pre-existing forms to the placental-mammals of the Cenozoic Era, the modern aeon of geology. He also acknowledged that the strength and suddenness of the mammalian development had not been accounted for; that, "The record throws no direct light on the origin of the Hominidæ" (human genus).

Dr. Henry F. Osborn, the prince of American evolutionists, announced in 1927 before the American Association for the Advancement of Science:

I do not believe man came from apes. He came along a path of his own, and never passed through the ape stage. What the origins of these two may have been scientific data do not disclose clearly. Darwin's hypothesis of an ape man as our ancestor must be reconsidered, because of discoveries of which Darwin knew nothing.

Dr. Osborn substituted a "dawn-man" in place of Darwin's ape-man.

Had man lived during millions of years during geologic epochs, there would be numerous fossilized human skeletons; not one has ever been found. Man is unknown to the geologic world. No scientist has ever discovered his origin. It is not to be found in the pages of nature. No evolutionist is able to mark out an unbroken line of descent.

Claim has been made that a few bones discovered in different countries are the remains of human beings. They have been named the Java ape-man, the Heidelberg man, the Piltdown man, the Neanderthal man, and the Rhodesian man.

Scientists have assigned them to be the bones of the monkey family. None of them have the brain capacity of a human and all have the protruding brow of the simians. Of the Java man there were only the roof of a skull, two molar teeth, and a femur bone scattered to different localities. Had the skeletons of the human race come down from the geologic

ages, they would have been fossilized like some of the "Ape-men." But no human fossil has ever been discovered, says Professor Dawson, a geologist. The Age of Fossils extended down to the late Pleistocene Epoch, which immediately preceded the Human Epoch.

Professor Lull, the Head of the Department of Paleontology at Yale, an authority on fossils and bones, and also an advocate of evolution, says of the "Java ape-man," "This species is not supposed to be in the main line of (human) ascent. . . . His cranial capacity was two-thirds of modern man. He was an ape-man" (That is, between the ape and the human species).

Dr. Lull says of the "Heidelberg man" that, "He had a massive ape-like jaw"; of the "Piltdown man" that, "He had an ape-like lower jaw"; of the "Neanderthal man" that, "He had a huge, bestial head, low skull vault and beetling brows"; of the "Rhodesian man" that, "He had beetling brows." All these so-called "ape-men," may be considered as super-specimens of the highest species of the ape family, with no blood-relation to the human genus. They are so classified by four prominent evolutionists—Sir Alfred Keith, Professors Henry Osborn, Lull, and Kellogg.

Under the title of *Homo sapiens*, Professor Lull describes modern man by saying: "The oldest race of man is Cro-Magnon, discovered in Wales in 1823; in Aurignac, France, in 1852; and at Cro-Magnon, France, in 1868. . . . All his features are diagnostic of our species. He is the summit of human evolution. His average was over 6 feet high, erect of carriage, a splendid head. Beetling brows are gone, forehead was high, chin jutting and pointed." The strong evolutionist, Professor Vernon Kellogg, of Stanford University, makes the statement:

The Cro-Magnon man, found in central and western Europe, is probably the earliest type of true present-day *Homo sapiens*.

Thus he excludes from the human family the above so-called "ape-men." They are not our kinsfolk.

The Cro-Magnon lived this side of Adam and the events of the Garden of Eden, during the Stone Age. The seventh generation from Adam through Cain belonged to the Iron Age for, "Tubal-Cain was the forger of every cutting instrument of brass and iron" (Gen. 4:22). The relics found with the bones of the Cro-Magnon race can be duplicated among the relics left by the American aborigines, who also belonged to the Stone Age.

On the third test, evolution stands condemned and Genesis upheld by the verdict of Geology. Evolutionists have failed to find in the record of the primitive rocks any demonstrated proof that man descended from a pre-existing species, nor any evidence that he did not originate by creation.

Adam and the first generations of mankind may have lived during the later part of the Glacial Period in those localities of the globe which were not covered by the ice-flow; such as, southern Asia, central and southern Europe, and northern Africa. This is the opinion held by most of the archaeological geologists of Europe. This would form a uniting link between the close of the geologic eras and the beginning of human time, and in perfect accord with the Biblical record.

Did Man Originate in Jungles?

The fourth and last test question is, Did the human group of beings begin in savagery or in a high state of development? Mr. Darwin held:

There can hardly be a doubt that we are descended from barbarians—from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by grossest superstitions.

Mr. Darwin conceived this ape-form savage to be a medium between the highest species of apes, such as the gorillas and ourangs, and the human genus; but as yet, he has never been found.

Evolutionists in general teach that some of the highest types of apes withdrew from their former arboreal habitat

in the tree-tops, and formed a new group out in the plains. Though they were of higher development than their simian progenitors, yet lived as savages compared with modern men. Their home was in the jungles. Their present representatives are the wild men of Patagonia and interior Australia.

The man of the Bible was created in the image and spiritual likeness of his Maker. He came pure and sinless from the hand of God. He was strong in mental powers as shown by his ability to assign appropriate names to all the animals in his locality. He was well versed in oral language, and probably invented written characters. Jude 14,15 is supposed to be a quotation from the Book of Enoch, credited to the Enoch who walked with God in the seventh generation from Adam. His moral and religious standards were supremely high. His physical vitality has never been surpassed by subsequent generations. "The giants were in the earth in those days—mighty men that were of old, the men of renown" (Gen.6:4).

We learn from Professor Darwin that, "Some naturalists divide the whole organic world into the three kingdoms: The Human, the Animal, and the Vegetable." This is the correct classification as man is the only spiritual being. Mr. Darwin tells us that, "Spiritual powers cannot be compared or classed by the naturalist." Hence, his *Descent of Man* treated only the animal part and functions of the human being, and not man in his entirety. His highest nature does not fall within the purview of natural science and, therefore, evolution takes cognizance of only the physical man.

We have seen that the record of the geologic ages teaches the doctrine of devolution and retrogression, instead of evolution and progression. The Law of Reversion—that plants and animals naturally revert to their original type—has been established by the experiments of Mendel. Cultivated roses and strawberries, if left to themselves, will revert to the inferior wild varieties. Domesti-

cated pigeons will revert to the plain, original type. The Law of Regression—a tendency to regress to the group average—is true of human beings.

These facts and natural laws are contrary to the theory of evolution. Throughout the geologic eras the new species of plants and animals made their appearance suddenly and fully developed, without having any transitional forms as connecting links with pre-existing species. Nearly all degenerated or became entirely extinct. Thus the geologic eras proclaim degeneration as the general rule that governed organic life, rather than evolution.

The Cro-Magnon Race

The first absolutely human group that science has discovered is the Cro-Magnon race, who inhabited central and southern France. Sir Alfred Keith, of London, describes them as being six feet, three to four inches tall on the average, with massive bodies and having the largest brain capacity of any human race. He regarded them as the finest type of human beings yet discovered. The relics and artifacts—implements and pieces of art—found with their bones indicate that they were in an advanced stage of civilization.

Their progenitors may have been the descendants of Cain, some of the "giants" and "men of renown," who became, like Cain, "wanderers" upon the earth. There is no verified evidence that they lived at an earlier period of human history. Suffice it to say that this first human race known to science, began life at a high state of primitive civilization. And their history parallels that of the first generations of the Bible record. We cite the Cro-Magnon race from the field of science, and the Adamic race from the realm of revelation to prove that man began life at a high apex of development, and not as a savage in the jungles. The fourth test is adverse to the theory of evolution. The human family, like all the animal species throughout the geologic eras, began life at the apex of development.

We dismiss then, the teaching that our ancestral parents originated as degraded savages in the jungles, to begin the long trek of evolutionary progress toward perfection by means of materialistic laws. On the contrary, the human span of life was lowered from nine centuries to one hundred and twenty years at the time of the Noachic flood, and to three score and ten years in the Mosaic dispensation.

In spiritual life man has degenerated from pure monotheism in the Garden of Eden, to polytheism and fetichism and atheism. The heart of mankind became "desperately wicked," as attested by the corrupt conditions at the time of the flood, by Sodom and Gomorrah, by the degraded state of the heathen world upon the event of Christianity as described in the latter part of the first chapter of Romans. The only reason why present-day conditions are better than twenty centuries ago is wholly due to the influence of vital religion. Wherever God and the Church and the Sabbath are forsaken, the moral and social and industrial standards of the people are lowered and crime becomes rampant. Devolution and retrogression have been the natural tendencies of the organic kingdom and of human history from the beginning of geologic eras to the present date. It is as natural for fallen man to sin as for sparks to fly upward.

While it is true that God commenced His organic creations with minute unicellular plants and animals, and gradually advanced by creating higher and more complex forms of species, yet each new order or species was independent of its predecessors. It was not done by the Darwinian method.

If the remains of the Cro-Magnon race were fossilized we would have to date them as far back as the Pleistocene Epoch in the Glacial Period; but, there are only bones preserved in caves by coverings of stalagmite deposits. In all probability they are not less than 5,000 years old and possibly much older. The stone implements and the carvings on

the walls of the caves indicate that these are the relics of human beings. Professor Henry F. Osborn says that, "In native intellectual capacity they were equal, if not superior, to the best among modern peoples." He places them in the Stone Age. How can we harmonize these facts vouched for by leading scientists with the Book of Revelation?

The Book of Genesis covers half of the history of Adam through Seth to the time of Christ. It traces the descendants of Cain only to the seventh generation. Later offspring may have wandered to Europe and become the forerunners of the Cro-Magnon race, as already suggested. The brief Biblical record must not be condemned for its historical omissions, when it aims to trace only the line of descent of Jesus of Nazareth. We present another plausible solution of our problem.

Was there more than one Adam Created?

Some eminent scholars have advanced the opinion that the Creator made more than one human pair at the beginning. We know that this was his constant rule in the animal kingdom. Analogy would imply that the same rule might hold in the human kingdom. The Hebrew word *adam* is a generic term that means mankind in general. It is stated in Gen.5:2: "Male and female created he them and called their name Adam in the day when they were created." Here the word is applied to both sexes. And in scores of passages through the Old Testament, the Hebrew *adam* is used for men collectively.

On the other hand, the proper name for the man of Eden was Ish and his wife's name was Isshah (Gen.2:23). We venture the opinion, as held by Professor S. R. Driver of Cambridge, and other learned writers, that God may have created one or more pairs besides the Ishites, and placed them on the European continent, as he did the Edenic pair in Asia. This is analogous to the plan he pursued with animals and plants. If the race whose remains have

been discovered at Cro-Magnon in France, appeared at an earlier period of time than the Ishites, it would simply prove that they were the aborigines of the human kingdom. They may have failed to meet the moral test to establish their integrity, like the fallen angels, and God blotted them out of existence.

Had it not been for the supplications of Moses, this is what he would have done with religious Israel in the wilderness. If the Cro-Magnon race belonged to a period later than the fall of man in the Garden of Eden, then they may have been the descendants of Cain. The Bible

gives only a limited history of the Cainites down to the sixth generation (Gen. 4:16-24; 6:4). In either case, we see no conflict between the scientific findings and the narratives in Genesis.

We submit, in conclusion, that the testimony of the world's primitive history and of the geologic formations, as described by evolutionary scientists, absolutely denies the theory of evolution and upholds the Biblical doctrine of creation.

EDITORIAL NOTE: The author of the above article has a manuscript on, *The Story of Creation*, in the hands of the publishers which gives a fuller discussion of *Geology versus Evolution*.

Is Dogma Justified in Religion?

WILLIAM M. YOUNG, PH.D., D.D.

DOGMA is defined as a doctrine, a creed, or body of principles accepted as authoritative. There are many evidences that in America authority is very generally hated. It was said that many people broke the prohibition laws just to show their contempt for authority. In many quarters democracy has been interpreted in terms of anarchy.

In church life hardly anything has been so much despised as dogmatism. In recent years church periodicals have carried many articles which breathed out rebellion against creeds. Religious and secular writers have spiced their articles with slurs against the creeds. To say that a preacher is dogmatic is to stab him under the fifth rib.

Dogmatism Excused in Science

Dogmatism has been largely excused in science. The dogma of evolution has largely held the world in bondage since the days of Darwin, and even yet a scientist who denies its tenets finds himself handicapped in many universities and by the public press. E. Stanley Jones says that the doctrine of the "survival of the fittest" led us to the brink of the abyss in the last war and is leading us to it again.

But we find another law at work under this dispensation of grace, for "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1Cor.1:27). Certain dogmas in medicine and surgery pass almost without question because people think them scientific, but they will pass out of use just as many other such ideas have passed in the light of increasing knowledge.

Dogmatism in Fashion

People have suffered and still suffer from dogmatism in fashion, and yet dogmatism in style is excused. Women have worn shoes with heels so high as to be injurious to the spine. They once wore corsets which hindered breathing and destroyed health. They still use paints which injure the natural functions of the skin and destroy their God-given beauty; many smoke cigarettes and drink cocktails, not primarily because they like such things, but because they think that fashion demands it.

Dogma and the Church

Many Protestant churches have very largely relegated dogmatic teachings to the region of innocuous desuetude, part-

ly for fear of offending other denominations. Much that was valuable was discarded for the ostensible purpose of bringing together the various churches of Protestantism. A recent vigorous writer says that the characteristic of modern Protestantism is "to affirm as little as possible and to deny as little as possible." "The bland, backslapping Christianity now in vogue is nothing but an amiability which is easy to achieve since it springs from no deeper conviction than that honesty is the best policy and that religion is synonymous with a somewhat smug neighborliness." —*Theodore Maynard.*

What Authority?

Belief in the authority of the Church was largely supplanted in Protestantism by Luther and his followers who took the Bible as their authority. Then there arose those who maintained that the Holy Spirit is the authority in the church, but some ran to extremes and vagaries, claiming to be guided by the Holy Spirit, when their teachings were sometimes not in accord with either the Scriptures or common sense. But on the belief that the witness of two is true, many are willing to take as authority that which is taught by the Holy Scriptures and witnessed to by the Holy Spirit.

Dogmatic Destructive Criticism

The Bible has been discounted and lost its authority in the minds of multitudes because of the dogmatism of destructive critics. The author quoted in the foregoing says: "The Bible, which had been accepted as the sole basis of authority, was subjected to searching criticism, and it came to be regarded as almost as obscurantist to hold to the Scriptures as a guide for faith as it was to believe in the authority of the Church."

Authority in Evangelism

Leaving the idea of authority out of religion has had a serious effect on evangelism. "Must" is a very dogmatic word, and many ministers have hesitated to be

dogmatic in the pulpit, and smoother terms have been employed. But Christ taught "as one having authority" (Matt. 7:29), and with such authority He said, "Ye must be born again" (John 3:7).

In the modern church we see other methods being used than those once insisted upon which required evidence of repentance from sin and faith in Christ. One great leader in the field of evangelism, however, is insisting that before a great revival of religion can come about, a basis must be laid by preaching fundamental doctrines.

Dogmatism and Missionary Work

In some quarters of the foreign field, missionaries are discouraged that insistence is put primarily upon everything except evangelism. Christ said, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). But the Laymen's Commission and other leaders of churches would have us seek first the other things, such as education, hospitalization, farming, benevolence, etc.

Some of the great hymns of the church must be rejected for fear of giving offence to non-Christian peoples. The attempt seems to be to civilize the world without evangelizing it, and without the use of definite Christian doctrine. However, it is said of the apostolic church that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and prayers" (Acts 2:42). Read again the great commission given in Matthew 28:19,20.

Is God Dogmatic?

After all the hatred and ill will that has been heaped upon dogmatism, we ask reverently, Is God Dogmatic? The laws and forces which He has put into nature make no excuses or apologies. It is breathe or die; eat and drink or die of destitution; do not ignore the law of gravity or suffer the consequences; ignore the power of fire and you will be burned. But dogmatic uniformity in nature is a great boon to the human race.

Is the Bible Dogmatic?

Is it not a proof that the Bible is of God in that it makes no guesses, excuses nor apologies? Since God is *God*, is it not perfectly congruous that He speaks with authority? It is no argument about the sacredness of life; He says: "Thou shalt not kill." It is not a labored treatise on the evils of a loose life; He says: "Thou shalt not commit adultery" (Ex.20:13,14). It is not a panegyric on the virtue of love; it is a dogmatic statement: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut.6:5). Retributions for breaking the laws of nature are liable to come so quickly that we are rather inclined to take heed, but "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

Was Jesus Dogmatic?

Speaking of the dogmatism of nature, Dr. Edwin Lewis says: "There is a like dogmatism in the Gospel. Men cannot dictate to the Gospel: it dictates to you." The record of His teaching is that "He taught them as one having authority" (Matt.7:29). Being the Son of God with power, why should He not teach His creatures with authority? "All things were made by Him" (John 1:3). Shall a man be subject to the machine he has made, or shall the creation be subject to its Creator? Is there not here a proof of the Deity of Christ? If He had taught as the scribes, the world might have thought He was a great scribe.

Dogmatic Teaching of Jesus

When Jesus began His ministry He spoke only in definite and understandable terms. He said: "Repent: for the kingdom of heaven is at hand" (Matt.4:17). He did not say that it is desirable that men shed good influence in the world; He said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven" (Matt.5:16). He did not depend on the traditions of the elders; He said: "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but thou shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all" (Matt. 5:33,34).

Authority on Prayer and Service

We can hardly think of anything more dogmatic than the teaching of Jesus on prayer and service. We make up our little prayers and put them in our liturgy but Jesus says: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name."

With the authority of a King, He demanded explicit obedience: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt.7:21). Was this a common man who set Himself up to tell us who should enter into the kingdom of heaven and who should not?

Shall We Have a Creedless Church?

Shall we give up all dogmatic statements and yield to the modern demand for a creedless church and a broad theology? If we do, it will be necessary for us to change the whole basis of Christianity. We can do this by adopting materialistic evolution. We can accept the definition of evolution as given by Le Conte: "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) by means of resident forces." We may assume law without a law-maker, and natural forces without creative force behind them. In other words, we can adopt some other theory or some other religion; but that will not be Christianity.

Is God Dogmatic With the Human Will?

While a thousand things seem to teach that God's laws are more unchangeable than those of the Medes and Persians, and the breaking of them brings more

terrible results, yet where is there any evidence that God ever coerces the human will? Men are told to lay hold on eternal life; but we see multitudes laying hold on eternal death. Life may be prolonged in this world, but some choose rather to end it by suicide. God seems to respect the human personality and the human will and leave man free to accept or reject. In this rests human responsibility. Why should a man be responsible for that which he cannot change? We have no responsibility for God's laws either in nature or in His Word, but we have responsibility for observing them.

Accepting the thesis that the gates of hell shall not prevail against the Church of Christ, and that its ministers are commissioned by Christ to cast out devils, to preach the Gospel to all nations, and bring in the reign of Christ on earth. Is it not time that we lay aside all hesitation, and accept the doctrine of God and the teachings of Jesus Christ, and the evidence that we find in nature and the Word of God, and the conviction that comes by the indwelling of the Holy Spirit, "and play the men for our people; and for the cities of our God?" (2 Sam. 10:12).

Orthodox Religion in the Balance

WILLIAM SCHOELER, LL.D.

Lutheran Student Pastor

FROM various sources inquiries have reached me asking about the status of religion at our higher institutions of learning not under the control of the Church. Also the questioners are concerned about modern trends in general: To what extent is orthodox religion losing out, and why? Is there a remedy to check the great falling away noticeable on every hand, and if so, what is it? What are the roots of present-day skepticism, agnosticism and atheism?

I have stated my opinion in personal letters, but the subject is of such vital importance and interest to many people that a public answer may be useful. This is no attempt to solve, at one stroke, all the perplexing problems that afflict us. If my brief article will provoke reflection and discussion, it will accomplish a great deal. Let us first—

Picture the Existing Situation

1. What is the root of present-day unbelief? The answer is obvious: Present-day unbelief is intimately connected with the teaching of evolution.

2. Can this be proved? Are there not those who say that evolution is passing; that our leading scientists are getting ready to scrap it?

a This is what some people are thinking, and some pastors even are preaching; but they are mistaken. Before a disease can be cured, a correct diagnosis must be made; else the remedies prescribed may be positively harmful. Don't trust to hearsay. Investigate for yourself.

b What are the facts? Evolution was never more thoroughly entrenched than it is today. It is the starting-point of every department of modern knowledge. Just leaf through the text-books your children bring home from school, or spend an hour examining any up-to-date encyclopedia. Everywhere evolution is taken for granted.

There is difference only in regard to the causes of evolution: as to the general truth of the theory there is no disagreement at all.

3. Note the extension of the theory to embrace every department of human life. Study its historical growth, and see what are the consequences.

a In Darwin's time, evolution concerned itself chiefly with man's physical frame, but it could not stop there. It did not stop there with Darwin. Little by little, but quite logically, it was extended

to cover man's mind, ethics, and religion. Evolution became the magic *sesame* explaining the mysteries of the universe.

b The other day my oldest daughter brought home a stitched book of sociological charts issued to the students by Dr. Elon H. Moore, of Oregon State College. Page 4 describes the evolution of man from *Sinanthropus*, declared to have lived one million years ago, to Cro-Magnon, 25,000 years ago. Page 7 deals with religion, showing how it developed from "mana," animism, and magic, to polytheism and finally to monotheism. Page 9 considers man's cultural evolution. To begin with, he would eat and mate; when he became civilized, he adopted rules. He would eat with knife and fork, use a napkin, and prepare his food with Thousand Island dressing. So he would now mate "with only one"—"permanently" (?)—"by Church wedding." It's all a matter of custom. Moral law is simply social law. Dr. Moore is not expressing an individual opinion; he has merely stated the universally accepted teaching.

c If the outlines as given above be true, what becomes of the old faith? Where is there any room for the Garden of Eden, a Primitive Revelation, the Fall, the Atonement, the Authority of the Scriptures, Immortality, etc.?

Here is H. G. Wells' reaction:

If all animals and man evolved . . . then there had been no first parents, no Eden, and no Fall. And if there had been no Fall, then the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement, upon which the current teaching bases Christian emotions and morality, collapses like a house of cards. (*Outline of History*.)

Now you understand why Mr. Wells confesses in his latest book, "I have always been an atheist."

Here is George A. Dorsey's reaction:

If species evolved through natural selection, man himself evolved. Good-bye, Garden of Eden, supernatural origin, divinity, taint of original sin; welcome, jungle, cousin apes and

monkeys. Darwin knew that his theory would, as Gladstone put it later, relieve God of the labor of creation and discharge him from governing the world (*Civilization*, p. 764).

"Lull," he proceeds to say, "does not try to prove evolution anymore than a modern textbook of chemistry tries to prove chemistry."

Darwin's views agree with those of Wells and Dorsey. In his first edition of the *Origin of Species* may still be found a reference to the Creator; but he says in one of his private letters that, since 1860, he ceased to believe in God (see McCabe's *One Hundred Men*, Vol. XVI). Accept evolution, and the ultimate result is always the same, as Professor Leuba proved statistically in an article for *Harper's* of August, 1934. I advise you to read it.

Enough! The question arises whether this concerns you and me. Of course it does! About one million young men and women in our colleges and universities in America are exposed to this teaching, and more than 50,000 are (or were) members of the Lutheran Church, to say nothing of other churches. Something must be done.

What Can We Do?

1. There are those who say: "We must keep our students away from these godless institutions." That is no answer. We have not succeeded in the past; it is unlikely that we shall do better in the future. The sheltering method is obsolete and out. Besides, the trouble starts in the grade schools, grows worse in high school, and merely reaches its climax in the university and the college.

2. There are those who suggest that we re-enter the field of education from scratch. A Utopian dream! But even if this were possible, could we protect our people from the new teaching? They see it in the newspapers, in books and magazines, in reference works and in the movies.

3. My own suggestion is that we tackle the evil at its source—that is, upon the campuses throughout the land.

a That is what Jesus did when he joined issue with the Pharisees and Scribes, and when he stood up "in the synagogue" at Nazareth; that is what Priscilla and Aquila did when they encountered Apollo (Acts 18:26); that is what St. Paul did at Athens (Acts 17). We are to be ready to give "a reason of the hope that is in us." If this was true 2,000 years ago, it is not a whit less true today. The modern man demands a reason.

b But is not that policy building on "the wisdom of man" instead of on "the power of God"? Not at all. I know that "we cannot by our own reason and strength come to him"; that the Holy Spirit must convert a soul. But there is a side to our faith which has to do with evidence, and it is here where research, observation and experiment come into play. The Bible itself makes use of syllogism: "Every house is builded by some one." In many places we find the Apostles "reasoning" and convincing people with arguments. Let us not leave the impression that a Christian has no right to use his brains! A fact is that which can either be mathematically proved, as that the three angles of a triangle are equal to two right angles; or that which can at any time be demonstrated by experiment, *e. g.*, that oxygen and hydrogen combined form water. Thus we should be able to prove, if the facts are on our side, whether the whole evolutionary scheme is upside down or not. If the evolutionary scheme in regard to the beginnings of man, of the mind, of the moral law, and of religion cannot be shown up as false, then the orthodox church may as well fold up her tents as far as intelligent people (professors and scientists) are concerned. But if facts upsetting the evolutionary scheme are available, and the Truth is in the keeping of the orthodox church, that Truth should not only be taught and preached in secluded places of denominational schools and houses of worship, *but shouted from the housetops!* (Acts 13:47; Acts 9:15; Acts 1:8.)

How can this be done?

I suggest that Bible schools, with a faculty of two or three teachers each, be operated near our major campuses, and that we use a little of the aggressiveness characterizing the followers of Mary Baker Eddy. Why is it that those who have the truth speak hardly above a whisper? Why is it that we play second fiddle where we ought to lead? Let's put our light where it belongs.

But this would cause disturbance! We should get ourselves into all kinds of trouble! Well, so did Jesus, and so did the apostles. It was said of them that they were "turning the world upside down." This will be said of us if we attempt to turn modern philosophy upside down.

The question is: have we the courage to tackle the job? Many shrink from the consequences—but why? They know they lack the necessary information to cope with those who instruct our youth. For this, however, there is a remedy. Let preachers spend more time in their study, and less time on the golf course or at other amusements! The evolutionary scheme is upside down, and it must be set right side up. Not an easy task, but there is a unity of truth. Textbooks must be written, manuals gotten out. As "he knoweth to do good and doeth it not commits sin," so he that knoweth the truth and spreadeth it not falls under the same judgment.

Meanwhile, before the larger program which has to come gets under way, let the Church train men and women in her own colleges; let her provide for student pastors wherever possible, and supply them with equipment necessary to the carrying on of efficient campus work.

As was said at the beginning: I am merely putting the finger on a serious problem, and asking the Church to consider well what is to be done. Nothing would please me more than to get suggestions from those who read this article. I request them—for a symposium, perhaps.

Corvallis, Oregon.

The New Religion of "Reverent Science"

DEAN ALVA J. McCLAIN, TH.M.

I DO not think that any one could have a higher respect for the work of science than I have. And in this matter I can show my faith by my works. Upon several occasions I have gone to sleep peacefully under an anæsthetic and committed this "earthly house" without reservation into the hands of scientists (confessing, however, that I felt a bit safer when the scientist was also a devout believer in my Lord).

But giving all due honor and credit to the long line of heroic scientific investigators, I do not think that the knowledge and skill required to remove an appendix, nor an ability to predict the progeny of fruit-flies, is any guarantee that a man is competent to reconstruct the temple of Christian Truth. Yet this is precisely what certain scientists propose to do. The following is a case in point.

Some months ago in the city of Boston there was held the ninety-third annual meeting of the American Association for the Advancement of Science. Over 3,000 scientists were present, representing 139 learned societies with a total membership of 20,000. Many remarkable discoveries were reported and discussed. But the most remarkable discovery (perhaps it should be called an "invention") was reported by a Harvard professor (Emeritus) of Geology, Dr. William Morris Davis. It is not often, in these meetings, that you hear an address devoted to religion. But Dr. Davis, appointed to deliver one of the foundation lectures, assumed the role of prophet and theologian of a new religion which he calls "Reverent Science."

The lecturer outlined very definitely and dogmatically some articles of faith which appear in this new religion. An examination of these articles reveals, to

the careful student of the history of philosophy and religion, that there is nothing really new except perhaps the *combination of ideas*. The religion of "Reverent Science" appears to be a curious mixture of Agnosticism, Naturalism, Evolutionism, Stoicism and Phariseism, flavored with a naïve mysticism in the realm of morals and duty. If this religion were only a *proposal*, perhaps it would not be anything to get excited about. But Dr. Davis, supposed to be a well-informed man, declares that this religion actually exists and is growing. Therefore, I wish to quote five of Dr. Davis' articles and discuss them briefly.

A Religion of Agnosticism

Dr. Davis says: "Reverent science devoutly refrains from assuming to know the nature and thoughts of a Supreme Being by imputing even the best of human thoughts and nature to him. It stands humbly before the ever-expanding mystery of the universe."

This will be recognized as nothing more than sheer Agnosticism, wrapping itself in the mantle of humility (a Christian virtue, by the way). And Agnosticism is simply Greek for "ignorance." To be ignorant involuntarily is pitiable. But voluntary ignorance in the presence of Divine Revelation is inexcusable (Rom.1:20). And God *has* revealed Himself, not only in the Bible, but in the very universe to which Dr. Davis has given a life of study. Yet he stands "silent" before this revelation and "refrains" from knowing anything about its Author. Such an attitude is neither devout nor humble. It is *sin*.

If the Apostle Paul were on earth to day, he could not have described this religion more accurately than he did in Romans:

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified Him not as God; but became vain in their imaginations and their foolish heart was darkened (Rom.1:20-21).

A Religion of Naturalism

Dr. Davis continues:

Reverent science has a secure faith in the persistence of natural law through time and space, because such persistence has repeatedly been shown to be in the highest degree probable. In view of this faith, certain reported events, known as miracles, which interrupt natural law, are discredited.

Nothing could be clearer. The worshippers of "reverent science" hold to the absolute reign of natural law without any possible exception. Therefore, no miracle has ever taken place. Thus Dr. Davis could never be convinced that our Lord was born of a virgin or that He rose from the dead. All such events "are discredited" in advance by the new religion. But Dr. Davis is not satisfied with this "accomplishment." Having denied that any miracle has ever happened in the past, he turns ambitiously to the future and rules out miracles forever and everywhere! "Through time and space"—are his exact words.

It is not unusual to find men who deny that any miracle has ever taken place on earth, in the past. But here is a man who can tell you what will *not* happen through all time and all space. I do not know what happened when Dr. Davis laid down his universal and eternal law, but if his hearers had any sense of humor they must have laughed (even the sceptics). Dr. Davis may be an agnostic about God, but he can tell you how the Universe will be run throughout eternity! Laughter is the only reply that such assertions deserve.

Nineteen hundred years ago the Apostle Peter forecast the coming of such men as Dr. Davis and stated the very argument they would use.

There shall come in the last days scoffers . . . saying, "Where is the promise of His

coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Here you have two fundamentals of Dr. Davis: First, the reign of natural law—"all things continue as they were." Second, since nothing miraculous ever has happened, therefore, no miracle ever will happen.

And Peter shows that both affirmations are false; for, first, some miracles have happened in the past—the world was once destroyed by judgment (2 Pet. 3:5,6); and second, the Day of the Lord is coming in spite of the men who question it. The Day of our Lord's second coming will completely shatter the religion of "reverent science," for it will be the greatest miracle of the ages. Read 2 Pet.3:3-14. It is God's answer to all those who deny the possibility of miracles.

A Religion of Evolution-ism

A third article of the new religion runs as follows: "Reverent science believes that various communities or tribes or peoples have, through their purely human efforts, gradually formulated such rules of behavior, or codes of morals, or principles of ethics, as seemed fitted for their needs in the successive stages of barbarism, civilization or enlightenment."

The part of this article to be noticed especially is the clause, "through their purely human efforts." This means not only the philosophy of evolution-ism, but more than that, an evolutionary process in which there is no possible interposition on the part of a transcendent God. Whatever has been done, whatever progress has been made, is purely the result of man's own efforts.

The answer of Christ to this sort of thing is very simple: "Without Me ye can do nothing."

A Religion of Stoicism

As to the future, Dr. Davis says: "Reverent science accepts, without asking to know, whatever fate is in store for us after death, be it immortality or annihilation, in the complete trust that

it is a fate fitting the part we have to play in the unfathomable mystery of existence."

This is the language of Stoicism, a philosophy which has something grand and attractive about it to those who know nothing better. You will find it popularized in Henley's *Invictus*—"I thank whatever gods may be for my unconquerable soul." You will find it in Bertrand Russell's atheistic worship which is based on "unyielding despair." The ancient Stoic had courage: no one can deny it. But it was a courage born of despair.

Let us be perfectly clear at this point. Dr. Davis would not only plunge us into the darkness of the ancient Stoic, but he would forbid us to interrogate the darkness. For even the old Stoics sometimes asked that age-long question, "If a man die, shall he live again?" But in this modern Stoicism we are to accept our unknown fate *"without asking to know."* The Church has often been accused of taking an obscurantist attitude toward scientific investigation, but if the Church has ever been guilty of any worse "obscurantism" than that represented by Dr. Davis' words, I have not read it in history. It is bad enough to be offered a religion which can offer no answer to the deepest yearnings of the human spirit, but how infinitely worse to offer a creed which says, *you must not ask.* This is not merely anti-Christian; it is the very antithesis of science itself. For all the splendid progress of true science has come because men *asked*, and *kept on asking until they got the answer.*

A Religion of Phariseeism

"Reverent science," its founder continues, "is much concerned with making our life on earth as good, as unselfish and as helpful to others as possible, not in order to receive posthumous reward for doing so, or in fear of posthumous punishment for not doing so, but in the convinced belief, based on long human experience, that in a life so conducted man finds his highest and deepest satisfactions and his fewest regrets."

I have termed this article an indication of Phariseeism, for it contains a covert sneer at two great Christian motives: future reward and punishment. And the insinuation is, "We thank God that we are not as other men; these Christians, for example. We need no heaven or hell to keep us in the path of rectitude."

I do not question the learning of Dr. Davis in his field. But about human nature he knows very little. The expectation of future life and its awards have acted as a powerful restraint upon evil. Fear of hell may not be the highest motive, but it has driven more than one soul to find refuge in Jesus Christ, and afterward to love Him and serve Him for His own sake. And the Apostle Paul revealed a deeper knowledge of human nature when he said that if you take away the hope of future life men will say, "Let us eat, and drink; for tomorrow we die."

Dr. Davis thinks that the devotees of his religion of "reverent science" would not act that way, but he can offer no proof. For the very ethics offered us by Dr. Davis are borrowed from *Christianity*. And there is no historical proof that these ethics can survive apart from the supernatural facts upon which their authority rests. But there is considerable evidence, even today, that they cannot thus survive.

Not only so, but in the final part of his statement Dr. Davis cancels his whole claim to superiority by admitting that, even in "reverent science," conduct is motivated by "*satisfactions*" and "*regrets*." And so it turns out that this modern religion, no less than the more ancient ones, has its "heaven" and "hell." Only Dr. Davis puts them on earth in the present life. And, of course, he has no final adjudication for the injustices which enter into the moral life here and now. But probably such inequalities do not trouble Dr. Davis much, since he is connected with a very rich University.

It should be said in closing that, as

most intelligent people know, there are many devout and believing scientists who will regard with genuine horror the religion proposed at Boston. But we could wish that some voice among these scholars might be lifted up publicly in disavowal of Dr. Davis' pagan utterance and in defence of the faith of Christ. Such a voice would not only be

a testimony to our Blessed Lord, but would also be a defence of true science, by showing the common man that the path of science need not lead to the pit of false religion. Or has it come to the place where some of these great scientific societies offer "academic freedom" only for the utterances of unbelief?

Ashland, Ohio.

The Imperishable Christianity

C. H. BUCHANAN, D.D.

WHEN Peter declared his faith in his Lord as "the Christ, the Son of the living God," Christ said: "On this rock I will build my Church, and the gates of hell shall not prevail against it."

Many persons have considered that a false promise, and have imagined that the day for the exit of Christianity had come. The time of her funeral has many times been set. However, when the day arrives, she has been found to be too much alive for the obsequies. All such prophets have found themselves in error.

Chief among such false prophets was Voltaire, the French wit and infidel. Because of the many shafts of ridicule and abuse he had hurled at the corrupt Church of his day, he declared that, "within a hundred years, Christianity would be dead and the Bible forgotten." But what were the subsequent facts? Voltaire's body was hardly cold before his infidel printing presses were put to printing Bibles by the thousands, and that in a land where the Bible had been denied to the general public. Thomas Paine was a man of the same infidel mould. By the mere accident of a clerical oversight, he escaped the guillotine; so he came to America to write his *The Age of Reason*, in which he shamefully abused the Bible. Thus he alienated many Americans, among whom was his best friend, George Washington. Paine lived until 1809. The American Bible Society was begun in 1816. In one century it has distributed ninety million

Bibles. Today the Bible is the world's best-selling book.

Fifty years ago Robert G. Ingersoll, commiserating a preacher, said: "Poor fellow; fifty years from now his Christianity will be dead and his Bible forgotten."

But what do statistics show? In 1933 as many as 665,482 souls were received into the Church. In 1932 as many as 927,237 were received, while in 1931 there were one million accessions, making 2,692,719 in three years! Rather a lively corpse this! Such predictions are not an evidence of the real conditions of the subject judged, but of the mental attitude of the men making the predictions. They show that "the wish is father to the thought." So also is much of the character of the clouds which are thought to overshadow the Christian's pathway today. In making these doleful predictions neither the history of Christianity nor her nature is considered. They only voice an anti-Christian sentiment and a pessimistic lack of faith.

The Churches that Fail

It is a fact that often so-called Christian churches do fail, as they should. When one probes to the bottom of these bastard institutions, the wonder is not that they fail, but that they ever find a beginning, and that more of them do not go to pieces. Voltaire used to say: "Christianity must be divine, since it has lasted 1700 years, despite the fact that it is full of villainy and nonsense."

The truth here is that all of that "villainy and nonsense" was not a part of Christianity, but an interpolation from the outside world—a corruption which had fastened itself upon the Church, and must be healed. What struggles this cleansing of the blood from error has cost humanity! Yet this has left the world a cleaner and more powerful religion. It is indeed lamentable when the Church gets "too dead to get up a heresy"! That a hurtful opinion should be opposed and cast out is to the credit and honor of the cause of Christ.

It is regrettable that in this age of enlightenment many foolish notions are put forth and claimed to be a part of the Christian religion. Too often these omit the life-essentials of Christianity, and lead to denominational narrowness. They fail to foster Christian fellowship with others better than themselves; nor do they avoid worldliness; neither do they stand four-square in resisting iniquity. These unworthy ones only bring reproach upon the Church and occasion strife.

Often Christ is "wounded in the house of his friends," and such wounds are more deadly than those of an enemy. They hurt the Church; they disgust the observing public; they do more—they turn hungry souls away from the source of all benefits and hope. This is a sad fact.

The overt enemy is a very different character. He may be a materialist, looking at Christianity from a surface viewpoint. He sees the mere outside, and imagines this to be all there is of the Christian religion. Christ met such enmity in his day. The Roman ruler, to gratify a political party, put the young Galilean to death on the cross, imagining that he had won his cause and defeated the "King of the Jews." But all the world knows the ultimate outcome. Before the local excitement had abated, Peter, the hero of the cross, came to the rescue, and delivered to the mob which had crucified his Lord and put Him to open shame, an oration which turned the tide

completely to Christ's favor. Then, when the Jewish persecution of the Christians was at its full tide, Paul, the Apostle, stepped to the front and set Christianity afloat, to become the religion of vast empires and to abide for the future. Thus early Christianity was found to be an imperishable religion.

These men knew the life-giving factors of real Christianity. (1) Peter stood on the first principle of all vital religion, the divinity of the Lord Jesus Christ. He it was who answered the Lord's inquiry saying: "Thou art the Christ, the Son of the living God"—not simply a highly inspired teacher overshadowed by a mysterious element called divinity, but a Living God, the reigning, redeeming One, sustaining the human soul. This stands first in all true religion.

Then (2) Paul flashed all religion with the power of the Holy Spirit, the mystical presence of God in the soul, the inspirer of all true Christianity, and the witnesser of the divine presence in the souls of men, revealing to them that they are the sons of God. These two facts make religion imperishable. On it men risk their all; in its services they live joyfully and with its consolations they die in hope of everlasting life. It was on this faith, and with obedience to His teachings, that Christ proposed to build His imperishable Church.

Such a promise had its foundation and its conditions, and only when these are regarded can the blessed results be expected. The faithful have Christ's blessed fellowship: "Lo, I am with you always, even to the end of the world"; and such a Church will not fail; indeed, it cannot. Men who have no faith in the divine Lord, and will not obey, may think the Church is doomed, but to a man of vital faith and full obedience, such pessimism is an impossibility. He cannot believe that the Church is doomed to final failure. The Christian light shines brightest when the sky is darkest. In the days of the deists, when men failed to live Christianity, they came to believe that religion was no longer worthy

of respectful consideration, but fit only to be set up as an object of ridicule. Then the opinion prevailed that the day of the exit of Christianity had come. But did she pass out?

Christianity's Deliverers

Christianity always finds her rescuers, who led her out of the darkness, as in the days of the apostles, who started her upon the way of the world's redemption. In the early centuries, when pagan philosophers troubled the waters, such master minds as Clement and Origen arose to pilot the Christian people into the harbor of safety.

During the early days of the fourth century the Arians became very strong, denying the divinity of Christ. This was the original Unitarianism. This Athanasius opposed to such an extent that the emperor Constantine had him arrested on the complaints of some pagans. On the death of Constantine, he was released, but was again persecuted because of his opposition to Arianism; but he cleared himself from malicious charges and was saved by concealing himself in his father's tomb for four months, until the Christians of Alexander took up arms and had him restored to his diocese. During his forty years as bishop he spent twenty years in banishment, but during that time he wrote his masterful works in defense of the Trinity, the Holy Spirit and the divinity of Christ, and from these writings the Athanasian Creed was formulated, giving the world orthodox Christianity—the imperishable religion.

An early enemy to trouble the Church was the Decian persecution. But on the conversion of Constantine II, he championed the interest of the Christians and issued a decree which gave royal protection to the Church. So Constantine II is known in history as the protector of the Christians.

Another enemy which arose to trouble the Church was intellectualism in the guise of religious authority. This agency put the Church above all else, even the Word of God. Men were called to believe

and to think only as the Church authorities directed. This deprived the people of soul-liberty, and filled the Church with vast corruption and cruel tyranny. This brought on the Reformation and its heroes, such as Luther, Melancthon and Zwingli. These men reformed the Church at the risk of their lives, and delivered Christianity from her suicidal tendencies.

After the Reformation rationalism arose, and the deists had their day, till the rise of the Wesleyan movement and the wave of evangelism. This saved the day for Christianity by establishing spiritual religion and a vital Church. A formal religion and a stiff creed had brought Scotland near to a crisis, until the Moody and Sankey revivals, when, under the leadership of Henry Drummond, personal religion came into her own.

Why the Victory?

These men, down through the ages, won the victory, not because they were skillful champions of the cause; no, theirs was not a forensic victory, but one backed by gospel truth, which needed only to be allowed to shine, to be appreciated by the darkened souls of men. Setting the gospel in the right light, they only called men back to Christ, from whom they had drifted astray.

Some men are wont to say that "it is not plain why religion has such an unreasonable hold on the minds of men." First, let us say, its hold on the human mind is not "unreasonable." It is logical, and the reasons are very evident:

(1) The Gospel presents to humanity the very help that men need, and for which men everywhere long and seek—to be made whole.

(2) The Gospel brings God near, and puts mankind into soul-communion with Him, letting us feel that He is our sympathetic Father who knows us altogether. He will help and sustain us in the right and advance us to eternal perfection. God does this in the person of His only Son who died for us and rose

again that He might make possible and plain the redeemed life.

(3) The Gospel brings us the Holy Spirit to reveal God's will and ways to our souls as the guiding and saving power of God. This power to redeem, to save and to guide to all eternity, is what mankind everywhere needs, and when they come to realize this truth, what manly soul would wish to let such a power be neglected and forgotten? When any of these essential truths are denied and neglected, because of some false substitute, into what darkness men plunge, and to what length poor blind humanity will go in its erroneous wanderings! What madness, wars and political strifes and murders! Many of our wanderings today are traceable directly to forsaking some of the above-mentioned doctrines, because of which we have humanism, intellectualism and materialism, and the like, with sin's ruin added.

The Lack of Harmony

The world is sometimes surprised that there should be any lack of harmony between Christianity and other philosophies of life. But to be thus offended is to forget the nature of Christianity and her splendid history. Her very founders pleaded that she "contend earnestly for the faith delivered unto the saints," and that she "prove all things, and hold fast that which is good." It has been because of this age-long contending for the truth that the world has Christianity today, and only by such fidelity may she pass the truth on to future generations, pure and enlarged. The martyrs of the past became "witnesses for Christ" by gladly giving up their lives rather than disown their Lord, and by so doing they passed to us that truth which so greatly enriches our lives today.

By what sort of mental legerdemain can Christians yield up their religion with its divine power, to a lot of materialists who hold that there is no such thing as spiritual religion? That religion has within her walls such foes is a matter of common knowledge. When Peter

Cartwright was evangelizing in south-east Ohio, he was encountered by a college-bred physician, who contended that, because one could not know religion by the physical senses, there was no such thing. But the physician woke up the wrong passenger! The evangelist said: "Doctor, you profess to be a healer of diseases and the reliever of pain, do you not? Then I shall go before the public and convict you of being a deceiver and a hypocrite. You profess to relieve that which does not exist. Who ever saw a pain, or tasted or touched or heard a pain? Because we cannot know pain by our physical senses, it therefore, does not exist? Religion and pain are of the same class, influences to be subjectively known and realized. If religion does not exist, since it evades the physical senses, for the same reason physical pain does not exist. What do you say to my logic, Doctor?" The physician had no reply.

A sane old colored man sat listening to a doctor of divinity who said: "There is no such thing as religion,"—meaning an emotional impulse. As the audience passed out, the old man stood by the door smiling. To the preacher he said: "Parson, may I have a word with you? In your sermon you said there ain't no such thing as religion, didn't you?" "Yes." "Well, parson, you left out one thing." "What was that?" "No religion dat you knows of. Good morning, sir."

The old man was right. Who that has ever known the sweets of religion can say there is no such thing. Jonathan Edwards could not remember the time when he was not religious and did not love God. Even a child may know what religion is. Some of the best Christians we have ever known began when they were only six years old.

How can there be harmony between Christianity and anti-Christian philosophies? How harmonize with Mr. J. B. Watson's *Behaviorism*, when he says (page 4): "No man has ever seen a soul in a test tube, or in any way come into relations with it as he has with other objects." We challenge Mr. Wat-

son to strike out *soul* and insert *life*. Surely he must admit that even he has never seen life in a test tube. Surely he must have that mysterious something called life, else he would reason himself out of existence.

Christianity lives because God lives.

She is, therefore, as undying as God. And her qualities are faith, hope, love; and these are abiding qualities. When rightly lived, religion is the highest virtue, and cannot die.

"The foundation of God standeth sure!"

The Problem of the Received Text

J. W. NEWTON, TOCCOA, GEORGIA

IN 1909 C. I. Scofield wrote in the preface of the Scofield Bible:

The Revised Version which has now been before the public for 27 years, gives no indication of becoming in any sense the people's Bible of the English speaking world.

In the 15 years that have passed since then this Version has decreased in popularity so that the cause of this attitude by Bible users may well be discussed. The old Authorized Version was founded on a class of Greek manuscripts of which it has been said by a competent authority that of the four classes of Greek manuscripts of the New Testament it is

The most popular of all and at the base of the Greek T. R. and the English A.V.; in the Gospels the great uncials A and C support it, as well as N, Sigma and Phi, most of the later uncials and almost all minuscules [cursives] the Peshito-Syriac version and the bulk of the Church Fathers from Chrysostom (*Int. Standard Bible Ency.*, First Ed., p.2956).

As to the age of the Received Text the chairman of the English Revisers wrote:

The manuscripts which Erasmus used differ, for the most part, only in small and insignificant details from the bulk of the cursive manuscripts. The general character of their text is the same. By this observation the pedigree of the Received Text is carried up beyond the individual manuscripts used by Erasmus. . . . That pedigree stretches back to a remote antiquity. The first ancestor of the Received Text was at least contemporary with the oldest of our extant manuscripts, if not older than any one of them.

Scrivener's statement has been widely copied:

It is no less true to fact than paradoxical in sound, that the worst corruptions to which

the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen thirteen centuries later, when moulding the *Textus Receptus* (Introduction, Vol.II., p.264).

The text upon which the Revisers mainly depended was that of Westcott and Hort, whose main dependence was upon the manuscript known as B or Vatican. This text was mainly the work of Dr. Hort, as Bishop Westcott was burdened with other work. Dr. Hort's work was done during the years when the Church was being tunneled for the later inroads of Modernism, and a brief bit of biography indicates his relation to Liberalism:

He had been brought up in the strictest principles of the Evangelical school, but at Rugby he fell under the influence of Arnold and Tait, and his acquaintance with Maurice and Kingsley finally gave his opinions a direction towards Liberalism (*Britannica*, 11 edition, Vol.13, p.740).

Provost Salmon's criticisms of the WH (Westcott and Hort) text are most enlightening:

Even more repulsive to conservative instincts was the number of cases in which these editors attribute to Evangelists themselves erroneous statements which their predecessors had regarded as copyists' blunders. There was indeed but a little rhetorical exaggeration in the statement that the canon of these editors was that Codex B was infallible and that the Evangelists were not. Nay, it seemed as if Hort regarded it as a note of genuineness if a reading implies error on the part of a sacred writer. In one case (Matt.13:35), where B unites with every extant manuscript but one in giving a text free

from error, Hort is willing to accept the testimony of a single manuscript that Matthew ascribes a passage to Isaiah really taken from the Psalms (*Some Thoughts on the Textual Criticism of the N. T.*, by George Salmon, D.D., Provost of Trinity College, Dublin, 1897).

Another charge against Codex B, upon which the WH text is founded, is the number of its omissions. Scrivener in his Introduction, I. p.120, wrote:

One marked feature characteristic of B is the great number of its omissions, which has induced Dr. Dobbin to speak of it as presenting "an abbreviated text of the New Testament." Certainly the facts he states on this head are startling enough. He calculated that Codex B leaves out words or whole clauses no less than 330 times in Matt., 339 in Mark, 439 in Luke, 357 in John, 384 in the Acts, 681 in the surviving Epistles; or 2,556 times in all.

Hort's mania for omissions and determination to follow B are thus treated by Provost Salmon:

But if we desire to solve the literary problem of determining what readings can claim to belong to the earliest form of the Gospels, it does not seem that success is likely to be attained if we begin by setting aside half the witnesses. . . . When we have rejected all the "Syrian" witnesses, that is to say, the overwhelming majority of all the less ancient manuscripts, and all the Western witnesses, that is to say, a majority of all the ancient ones, we find criticism made very easy. We have but to follow B, and are only embarrassed when that manuscript fails us, or in the rare cases where its readings are clearly inadmissible. But considering how early the Gospel found its way to Rome, and what a part that city played in early Church history, it is strange that its testimony to the earliest form of the Gospel text should be so very worthless (*Criticism*, p.130-131).

Again, the fact that the differences between Hort's two chief authorities B and Aleph (Sinaitic) number, in the Gospels alone, more than 3,000 is a most serious objection to making them the guides of the original readings of the Greek text. H. C. Hoskier wrote in 1914:

I have tabulated the major part of these differences in the Gospels and given the supporting authorities on each side. They amount to—Matt. 656+; Mark 567+; Luke 791+; John 1022+. Total 3,036+ (*Codex B and Its Allies*, Vol.II,p.2).

Hoskier devoted the 400 large pages of his second volume to the showing of

these differences. That the Early Church did not favor the B type of text, but used the Received type is shown by the large number of copies of the Received type in existence. Copyists must have met the demand, and there could have been no demand for the B type of text followed by WH, or there would have been many more copies of it. The great majority of the manuscripts in existence are of the Received type. The copies made after the great destruction of manuscripts by Diocletian must have been of this type. Users of the New Testament must have known at that time vastly more about the value of copies than those of modern times, and been as anxious to read accurate ones. When the Greek Testament was printed the Received type was naturally used.

From 1516 to 1882 more than a thousand editions of printed Greek Testaments were issued, the number of copies amounting to more than a million, probably nearer twice that number; see Philip Schaff's Companion to the Greek Testament, p.523. Froude said of Erasmus' first edition:

A hundred thousand copies were soon sold in France alone (*Life and Letters of Erasmus*, p.127).

Five editions of Erasmus' Testament were printed, and the demand for it in all countries was great. Only one edition of the WH text was issued during Hort's lifetime, and it is known to be full of omissions, and changes in spelling, order of words, endings and the like. The millions upon millions of copies of the English New Testaments which have been printed and used in the past fifty years have been almost wholly the old text of the Authorized Version.

Whatever may be the defects of the old *Textus Receptus*, Hort was not the Spirit-led man to correct them. His mind and character were of the modernistic type, and he was so intensely prejudiced in favor of B and against the Received type that he was entirely unfitted to prepare a trustworthy text. While the users of the English New Testament have tenaciously clung to the old text, the

greatest New Testament Greek scholars have kept to that of WH. The late A. T. Robertson based his great Grammar of the Greek New Testament in the Light of Historical Research upon it, the most comprehensive work of the kind ever made. And one of the best known opponents of Liberalism as well as New Testament Greek Scholars, J. Gresham Machen, in his book *The Virgin Birth of Christ*, has this to say:

Despite all that has been said in criticism of Westcott and Hort's high estimate of the Neutral text, recent investigation has not really succeeded in invalidating that estimate (p.124).

On the other hand may be quoted the following from one of the greatest works of the kind, *Scrivener's Introduction*, Vol.II. p.296:

With all our reverence for Hort's genius, and gratitude for much that we have learned from him in the course of our studies, we are compelled to repeat as emphatically as ever our strong conviction that the hypothesis to whose proof he has devoted so many laborious years, is destitute not only of historical foundation, but of all probability resulting from the internal goodness of the text which its adoption would force upon us.

There was a great flood of criticism of the Westcott and Hort text and the Revised Version, when it was issued, and after, and the Church as a whole has shown an increasing antagonism to the Version. Its greatest opponent was Dean Burgon. He had been for a time preacher in the English church in Rome, and had spent much time in examining Codex B in the Vatican. He wrote three lengthy articles in the *Quarterly Review* criticising the Revision and Hort's system. These with an added article were issued in a volume as *The Revision Revised*. Two editions of this book were printed, and it must have contributed much to the unpopularity of the Revision.

In 1914 Hoskier wrote:

Burgon's position remains absolutely unshaken. He did not contend for the acceptance of the *Textus Receptus* as has so often been scurrilously stated. He maintained that Aleph B had been tampered with and revised, and proved it in his *Causes of Corruption*. He sought the truth wherever it might be recovered and did not stop at Origen's time. The

material discovered since his day has not shaken his position at all (*Codex B and Its Allies*, Part I, p.415).

Bible lovers who have become familiar with the words and beauties of the A. V. do not like the many little changes which spoil the Scriptures for them. In the days of Hort and the Revision doubt was being pushed into the Church, and this has ripened into Modernism. The few changes which really need to be made are to be found in such editions as the Scofield Bible as marginal readings. The Bible is a living book, and its words carry a power which no other book ever had. Early parts of it are more than 3,500 years old, and millions of believers have been fed by these living words.

All needed truth is found in it, all that is needed to teach us of God, of Christ, of the salvation of God. This is man's day; the time in which man is permitted to reveal what is in his heart towards God. The depths of the heart of man were revealed when Christ, the Son of God, was nailed to the cross, when man meted to the holy, spotless Son, the punishment given to the lowest criminals. In the cross of Christ God's love and man's hate were revealed.

Then, Christ gave Himself up for man to reveal his hate, but soon He is coming back to earth, first to carry out His promise in John 14:2,3; described in I Cor.15:51,52 and I Thess. 4:13-18. After this in due time is to come that which Christ described in Matt.24:29,30; Rev.19:11-16 and after, as well as elsewhere. Only in Scripture can that which is coming on the earth be known.

In God's own time will be made known to His people the answer to the Problem of the Received Text.

"The invincible basis for confidence—the foundation of our strength and courage as we look out upon a troubled world—must be discovered in the fact that there is One with us Who never changes, Who is never discouraged, Who is mighty to save—Jesus Christ. The same today, yesterday and forever."

Mormonism and the Church

Reverend J. D. Nutting, Secretary Utah Gospel Mission

FOR more than forty-two years I have been in actual personal contact with Mormonism. So many people, including the large number of ministers I have conferred with, seem to have an impression that the Mormon situation need not be seriously considered in these days. This is a mistake. Mormonism is progressive and has grown to large proportions. Their reports show that there are about 8,000 adult converts annually, and probably ninety per cent of these were members of some Christian Church before they became members of the Mormon system.

Polygamy is still held as an ideal, and very likely is practiced somewhat, though covertly. Polygamy was not the only evil practiced. Only recently a friend in Idaho, in a letter, told of a man who had been a Mormon and who was excommunicated from the Mormon Church because he believed that God was a Spirit and everywhere present.

Briefly stated, the Mormon doctrine of God is this: there are many gods, with flesh and bones, who used to be human beings, but were evolved into divine ones. These many gods have one or more wives each, who raise children in human fashion, with these divine mates, the children being spirits only, until they have grown up to manhood and womanhood. After living as good Mormons they will themselves evolve into more gods, continuing the process of endless multiplication.

Many Mormons still are better than their system. I have spoken with more than 25,000 members of the Mormon church. But their doctrine teaches that salvation is by works, chiefly through baptism, which must be administered by a Mormon "elder" to be of any value. The Bible is of little value and must be supplemented by other books written by their "prophet," Joseph Smith, and by later "revelations" through their

many former and present "priests."

It goes without saying that their 2,000 emissaries, going from house to house telling about "miraculous" cures, etc., but not revealing their essential features, constitute a tremendous menace to our Christian faith to many who do not know the facts. I could recount many stories of innocent victims: sometimes whole families are proselyted. The ruin wrought in the soul who takes up such teachings is pathetic.

When the writer, years ago, began his mission work in Utah there was nothing in print to warn these people of danger. He prepared the first complete statement of Mormon doctrine. He wrote and circulated much educational literature, until now more than twenty-eight tons of literature has been circulated.

We publish a paper—*Light on Mormonism*—and will be glad to mail a copy to any one applying. (*Please enclose a stamp to cover postage—Editor.*) Christians would do well to keep themselves informed on this question and our paper will be the best means of ascertaining reliable information. Address, Rev. J. D. Nutting, 9277 Amesbury Avenue, Cleveland, Ohio.

I have given the greater part of a lifetime to missionary work among Mormons, and spreading my knowledge of Mormonism to the rest of the world. My great trial has been the lack of co-operation and capital. These are my greatest needs today.

We have a force of seven men working from house to house in many localities in the West, and holding meetings in meeting houses and on the street, as circumstances permit, and are hopefully anticipating the needs of these dear people, serving without salary, beyond actual expenses. Additional volunteers, and financial encouragement, are needed. Our labor is sacrificial—both financially and otherwise.

For Your Scrap Book

The Gospel of Power

HOYT F. HILL, D.D., SYRACUSE, N. Y.

WHEN Jesus Christ went up to Jerusalem on that first Palm Sunday He was steadfastly determined to surrender Himself to the Jews for crucifixion. He was not acknowledging defeat, by such surrender of Himself, He was preparing for conquest. After the crucifixion came His resurrection. After His resurrection came His ascension to the place of authority and power. After His ascension came the gift of the Spirit of power to all His followers. He said:

Ye shall receive power after that the Holy Spirit is come upon you. Acts 1:8. Tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49.

The Gospel of our Lord, Jesus Christ, is the Gospel of power. There is no other religion of power. The power of His Gospel is such that, if and when men receive it, they can turn the world right side up. All our industrial and economic problems may be solved by His power. All political ills may be cured by His power, working through men. Christ can, by this power, transform society.

The "power from on high" makes every one who receives it, honest. He will not steal or covet. Whenever one takes that which is another's legally or illegally, he is dishonest. What is another's? Can I say that anything is mine? The Psalmist said, "The earth is the Lord's and the fullness thereof" (Ps.24:1). If the Psalmist is right, I have no title to anything at all. Then I must always say, "It is all thine, O Lord, and I am thy steward." Then every one of us, who has anything in his possession, becomes, not an owner, but an administrator. We then handle wealth for another, even for God.

As an administrator, each one of us holds himself to a rigid accounting, and will not use any wealth for his own personal ends, except with the consent of his Lord.

Pagan, Jewish and Christian sources indicate alike that one-tenth of all income is a sacred portion that should not be used by the steward for any purpose other than that of extending the knowledge, on the part of mankind, of the God who owns all. It may be used to make His will known to those now ignorant of it, and to others of their glorious opportunity of stewardship in that kingdom, which Jesus Christ came to establish on earth.

God has definitely specified that one-tenth of all income be devoted to this work of instruction and leadership. The Gospel of Jesus Christ promises every one power to pay over the full tithe of his income for the work of promoting the kingdom of God on earth. To use this portion for other purposes is to embezzle trust funds. God, Himself, trusts us with these funds for this purpose.

The tithe is the Lord's but the tither is the steward who is held responsible by the Almighty for the proper use thereof. It is not enough for him simply to pay that tithe into some church treasury. He must, as a faithful steward, be reasonably sure that the administrators of affairs, in that church, will use money wisely: must be informed concerning the ultimate results accomplished through the tithe with which he is entrusted.

Some years ago I had a delightful experience along this line. One man, a real Christian steward, in my parish, caught

a vision of usefulness and began to build churches in China. Altogether he built three. The first one cost him \$1,200.00 and the last one \$5,000.00. He did many other things in a financial way. He paid his share into the local budget; but that church did not increase its Pastor's salary nor materially increase its local budget. Some other members of that church caught the same spirit and sent large sums to needy distant places. It takes power to delight in seeing money go abroad while we economize at home. Tithing is not a system of church finance. It is a vital relation between a man and his God.

If the entire tenth of all the income of all nominal Christians were used to inform the uninformed concerning the good news of the Gospel, how long would it be before the knowledge of the Lord would cover the earth, as the waters cover the sea? This matter of instructing, and of preaching the Gospel to the poor, is absolutely vital to any adequate solution of our economic problem.

Honesty causes every man to refuse to take wealth from his fellow unless he gives a full equivalent in return. Free gifts are of course excepted. It is sometimes difficult to determine what an equivalent is. Once I offered a business man and an employer of men about 15% discount if he would cash some notes I held against some of his employees. He refused to take the discount that I offered as he was giving no value in return. He insisted that those notes were worth their face value to him and he actually paid for them on that basis. His influence lives in that community today, long after his death.

Suppose every man thus defined honesty: how many so-called "big executives" would today be accepting huge salaries out of other people's money? How much salary would a president of a big life insurance company conscientiously accept? Do these men think they actually earn the salaries they get? If they do not think they actually earn these salaries and if they were as honest

as the business man who would not "shave notes" with me, they would turn the balance back to the men who really earned that money.

I was once connected with a large corporation. In fact it was the largest of its kind in the world. The general manager was drawing a salary of \$38,000.00 per year. That was a big salary in the eighties of the last century. His brother, the president of the corporation, was drawing \$50,000.00. These officers gave the concern much absent treatment and caused dividends on the stock to run it down to less than 50% of its par value. After a while the stockholders succeeded in having this general manager dismissed and another better man was hired at \$6,000.00 per year. Was the old general manager who accepted a salary for which he gave no real equivalent strictly honest?

Legal stealing is not confined to big executives. The common laborer is equally guilty. Not long ago I passed down a street and saw about twenty-five men on a public works improvement job. They were all on the job, but they were not all working on the job. About four-fifths of them were leaning on shovel handles and the shovels were evidently furnished by the city. About one-fifth of them were doing something. All of these men were drawing good money from the tax payers. Were they honest men to take pay without giving an equivalent in return? In many of our factories employees are chiefly concerned to get in their time. The matter of giving value in service is not considered by some. I have seen men fast asleep while on duty. Is that honest dealing?

The power that Jesus puts within His followers makes every one of them downright honest. Otherwise they are not His disciples. "By their fruits ye shall know them" (Matt.7:20). This was Jesus' test. It is good enough for today. You may not like to call this kind of dealing, that I have outlined, stealing. Embezzlement, you may think too harsh a word. You may call it smart

practice. You may even call it good business practice: many do. But it is thoroughly un-Christian and condemned by Jesus the Christ. He will have none who condone such crookedness.

You cannot make a dishonest man honest by law. It is right here that the civil authority is powerless. The church is also just as powerless. Education is a great uplifting force; but education never changed a dishonest man into an honest person. It cannot make a saint out of a thief.

Man's inner tendencies control him. What they are the man is. If one's inner tendencies are toward greed the man himself is selfish and essentially dishonest. It is true that honesty is the best policy in one's relation to his fellows: but the fact that it is nothing but *policy* indicates that the selfish motive dominates (Jeremiah 13:23).

No man can be partly good and partly bad. The *set* of one's life is either toward the good or toward the bad. One cannot be an honest man in his home, and his church while at the same time he is dishonest in his home life and in business and in politics (Matt.6:24).

"A corrupt tree cannot bring forth good fruit" (Matt.7:18). But someone contends, "There is so much good in the worst of us." It is true that every man has good desires, but they may not be his ruling passions. We should never forget that here in this world the Spirit of God is moving upon every human soul. We need to be reminded that every holy aspiration is God-given. Jesus said, that He would draw all men toward Himself (John 12:32). Let no man think that these impulses toward better things which he discovers within himself are of himself. They are God-given and to be retained must be faithfully followed.

It is wise for every one to keep good company: but good company never saved a soul. Sin is so desperate a condition that it cannot be eradicated by even the most saintly environment. Heaven did not keep the Devil from sinning. Jesus said, "I beheld Satan, as lightning, fall

from *heaven*" (Luke 10:18). If heaven could not save a sinner, we should never expect any environment we might create to keep anyone straight.

It takes power to make a man honest. It takes power to keep him honest. Greed is a deep-seated disease. Selfishness cannot be cut out by the surgeon's knife. Changing one's character is a vital process. It is nothing less than the initiating of a new life. Who can give life? No one but God. Jesus Christ is God manifested in the flesh. He has this life. So we read, "In Him was life and the life was the light of men" (John 1:4). Jesus is the life-giver. He said of His sheep: "And I give unto them eternal life" (John 10:28). "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John 5:26).

Our desire for this eternal life that Jesus Christ, alone, can give must be our dominating passion. We must cry out with David: "Create in me a clean heart, O God" (Psa.51:10). We must recognize the fact that Jesus Christ and He alone can do this work in us. "Wherefore He is able to save them to the uttermost that come unto God by Him" (Heb. 8:25). Paul tells us that "We are His workmanship created in Jesus Christ unto good works" (Eph.2:10).

But someone, who wishes to play with sin a little longer, says, "I believe in the brotherhood of man and in the Fatherhood of God. We are all children of our heavenly Father." Potentially that is true. Actually it is false, until Jesus has recreated us in righteousness and true holiness. When one does what some in Christ's day did, we may say with Jesus, "Ye are of your father, the Devil, and the lusts of your father ye will do" (John 8:44). We will lament with Jesus, over those who refuse to allow Him to cleanse them of all sin. "Ye will not come unto me that ye might have life" (John 5:40).

There will come a day when character will be fixed. In that day, the ability to turn to Jesus will have passed. Then we shall find no place for repentance though

we seek it earnestly with tears (Heb. 12:17).

Seek ye the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon (Isa. 55:6, 7).

What is Truth?

(The following article by Dr. J. Oliver Buswell, President of Wheaton College and one of our honored Contributing Editors, was originally printed in the *Bulletin* of the Independent Board for Foreign Missions of the Presbyterian Church. It is so pertinent to the present situation in many of our Protestant denominations that we copy it verbatim for our readers to peruse and ponder thoughtfully.)

I HAVE often heard our honored leader, Dr. Machen, say that, if another article were added to the creeds of the church in our day, it probably ought to be an answer to Pilate's question, "What is truth?" Let me give a few illustrations of the necessity for this statement.

We are confronted today with a vast amount of ecclesiastical practice built upon some form of the skeptical theory of knowledge,—Ritschlianism, or modern pragmatism, or some other form.

I recently had a conversation with a Ritschlian theologian in the presence of several conservatives of the "easy-going" type. The virgin birth of Christ was mentioned. The Ritschlian stated, "I believe in the virgin birth of Christ." I happened to know that he has, in other company, denied the virgin birth of Christ. I asked him, "Do you believe that Christ was actually born of a virgin as a matter of historical fact, or do you believe in the virgin birth merely as a value judgment?" He replied, "The virgin birth has the value of the incarnation, but the mode of it is inconceivable." (What did he mean?)

Some years ago in an extremely liberal divinity school I heard the professor of Systematic Theology say that young ministers who were asked to repeat the Apostles' Creed should do so without

hesitation, because it had value for their people; though they were not expected to believe it. I was reminded of the story of the slightly more honest Oxford professor who, in repeating the Apostles' Creed, added the words "used to" under his breath before the word "believe."

In this same divinity school I attended a lecture in which the resurrection of Lazarus was compared with the resuscitation of the hero in one of the mystery religions. Both were said to be beautiful stories. A young minister in the class asked the following question: "A man in my church has asked me, 'Do you believe that Jesus raised Lazarus from the dead or not?' Now what shall I tell him?" To this the lecturing professor replied, "Ask the man, 'What do you think about it?' and then agree with him and change the subject." I happened to meet the Dean of that divinity school some time afterward. I reported the instance to him and said: "That is neither religion nor scholarship. It is dishonesty." He replied, "You do not understand; that is just the way to get along with people."

The above illustrations could be multiplied many times over. The skeptical view of truth has been thoroughly taught and disseminated among ministers. *We are dealing with men who actually believe that truth is not a matter of objective reality or real relationships but merely a matter of value judgment.* This being their opinion, they justify themselves in claiming evangelical views while talking with evangelicals, though they teach the opposite in the company of Modernists.

The "Milky Way"

New Variable Stars to the number of 1,700 have recently been discovered. It is said that the "Milky Way" is believed to contain 100,000,000,000 stars. When God made His promise to Abraham about his seed being as the stars of heaven, He knew all about these stars though Abraham did not. So much greater are the promises of God than our minds comprehend.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

A Reply to Ockenga's Criticism

HAROLD PAUL SLOAN, D.D., LL.D.

I WANT to begin my answer to Dr. Harold John Ockenga's review of Dr. Lewis' *A Christian Manifesto*, by saying I have not met, so far as I can now recollect, a more brilliant and vital intellect. I think, however, in his criticism of Dr. Lewis he has written from the point of view of intellectual appreciation, rather than from that of one who has deeply felt the several values he is handling.

First, for example, as to Modalism. You cannot have a true incarnate experience, such as that which Dr. Lewis insists on, (one that involves God himself in the experience of human suffering and death) on the basis of Modalism. If the only one centre of divine self-awareness was identified with the human personality of the man Jesus (as a true Incarnation would require), then all of God became unconscious in Jesus' experience of death. Such a view would be absurd, for it would instantly involve all creation in ruin if all of God should become unconscious. No, if we are to have a true Incarnation we must affirm multiple centres of self-consciousness in Deity, otherwise no true self-emptying would be possible in God without the collapse of all creation which forever depends upon Him. Dr. Lewis says the divine consciousness inevitably manifests itself in threeness—threeness is as unescapable to God's self-awareness, as rationality is to man's. This is not a quotation, but it is what Dr. Lewis says, and he does not mean a Modalistic threeness, which is in series, but a co-eternal threeness: for what other form of threeness could be necessary and unescapable to the divine consciousness?

How Dr. Ockenga ever read Modalism into Dr. Lewis' thinking I cannot conceive. I would never charge such a thoroughgoing philosophical intellect as that of Dr. Lewis with anything so shallow. A Modalistic incarnation is of necessity docetic, a mere pretense. Lewis' suffering God, the very Patripassianism which Ockenga criticises, would exclude it.

Now as to Patripassianism—doubtless the Father does suffer in the interruption of the plentitude of the divine fellowship which must be incidental to the Incarnation; but the Father does not suffer in the sacrifice of His glory, which is unescapable from true Incarnation. All the plentitude of the divine life as unincarnate must go on during the experience of the Son as incarnate. To deny this is to leave the universe without support. For this reason Modalism must be docetic in its incarnation; and because Lewis is not docetic he simply cannot be a Modalistic.

To answer Dr. Ockenga in his first criticism is, I think, sufficient. If Dr. Lewis is a true Trinitarian, and not a Modalist, then his doctrine of Christ's person is the classical Christian position. He has not dogmatically affirmed the Virgin Birth, but I would venture that he believes it; and if, as Dr. Ockenga affirms, virgin birth is necessary to true incarnation, then it must be involved in the true incarnation which Dr. Lewis emphatically affirms. Personally, I believe joyously and firmly in the virgin birth of Jesus, though I would hesitate to say it is absolutely necessary to incarnation. As to the divine self-propitiation in the Cross, Lewis does expressly affirm it, and that repeatedly.

His doctrine of depravity is certainly thoroughgoing, for he calls the natural man "fore-doomed."

Enough. One needs to remember in reading *A Christian Manifesto* that he is reading a burning affirmation, not a completely developed statement of a body of doctrine. Dr. Lewis has not room in these few pages for everything that needs to be done and said to relate vital evangelical Christianity to the thought life of this present driving, confused age. He has said enough to identify himself with the Gospel of the ages, and to challenge the superficial naturalism of contemporary thought. His doctrine of Scripture may or may not be adequate. No one has any right to say, for Dr. Lewis has not presented any doctrine of Scripture. He has presented a minimum position, which he thinks is ade-

quate, on the basis of which he rakes with a withering fire the whole length of the modernistic line. That he has done this ought to call forth the gratitude of all true believers. We ought to read Dr. Lewis with confident appreciation rather than with timidity and criticism. He is a bulwark of the new evangelicalism and will make a mighty contribution to the rebuilding of this age.

Dr. Ockenga, having seen the above reply to his criticism, asks to have this closing paragraph subjoined.—*H. P. S.*

We must let the readers judge for themselves whether Dr. Lewis has actually stated his belief in the cardinal Christian doctrines. More than one "thorough philosophical intellect" has held to Modalism in the past. There is no *a priori* reason that Dr. Lewis may not hold this today.—*O.*

Reviews of Recent Books

The Stones Cry Out. By Rev. T. W. Fawthrop, D. Litt., F.R.G.S. Marshall, Morgan & Scott, Ltd., London, E.C.4, England. 6s.

It is very important for men who uphold the evangelical faith to possess the requisite scholarship for their task. Well, Dr. Fawthrop is thus well equipped. His book deals with archæology and the Bible, and shows how explorations in oriental countries confirm the historicity and verity of the Sacred Writings of the Old and New Testaments. All his data are carefully documented by references to the works of the leading archæologists of the world. This fact is proved by the extensive bibliography given on pages 304-317. All of those works are listed as "books consulted." Here will be found the following outstanding names: Hommel, Petrie, Pinches, Sayce, Orr, Conder, Ramsay, Naville, Kyle, Winckler, Macalister, Garstang, Rawlinson, Cobern, Marston, Yahuda, and many others equally famous. It certainly is bracing to faith in these troublous times to note how many archæological discov-

eries corroborate, many times in fine detail, the Biblical narratives and other data. Our advice is, send at once for the book. You will never regret the money spent in buying it or the time spent in reading it. It will banish doubt; it will foster faith.

George Mueller: The Man of Faith. By Frederick C. Warne. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. 2s.

Mr. Mueller was the founder of the Ashley Down Orphans' Home near Bristol, England. He was born and brought up in Germany, but as a young man he went to England, where he spent the rest of his useful life. He was a monument of divine saving grace; for in his youth he was very wicked—indeed, he was distressingly so. His life proves how the Gospel of Christ can transform a sinner into a saint. His great Orphans' Home is strictly a faith and prayer institution. Its founder never advertised his material needs; never solicited funds to carry on his great work. Whenever an emergency arose, he took it to the

Lord in believing prayer, and every time his needs were supplied. Such exigencies occurred many times, so that the faith of the workers was often sorely tried, but never to the breaking point. Mr. Mueller did much traveling in various countries, including the United States, when he was engaged in preaching and lecturing; but never once did he solicit funds for his Home. The purpose of his travels was to establish and strengthen faith in the grace and providence of God. Mr. Warne has told the story of Mr. Mueller's life in an interesting and impressive way. It is gratifying to know that the work of the Home is still being carried on in accordance with the principles of its sainted founder, who died March 10, 1898, in his 93d year.

What About God? By Roger W. Babson. Fleming H. Revell Co., 156 Fifth Ave., New York, N. Y. 75 cents.

Valuable and suggestive as this book is, we cannot endorse some of the author's statements; for example, his opening sentence: "Man started many million years ago as a brute without any of the spirit of love in his system." Then he states that man gradually developed. Neither can we share Mr. Babson's doubt regarding the personality of God. How could God love if He is not a self-conscious being? And that means He must be a person. But we agree with the author when he holds that love for God and mankind would solve the vexed problems of the age. He has some views on industrial and economic problems that we do not feel competent either to endorse or to criticise.

A Grand Canyon of Resurrection Realities. By Robert G. Lee, D.D., LL.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. \$1.00.

Evidently Dr. Lee has some time come under the spell of the Grand Canyon of the Colorado River. He uses it as a figure of speech throughout his book, which is a homiletic treatment of the twentieth chapter of the Gospel of St. John. For example, Chapter II is entitled "The Grand Canyon Day," meaning the first

day of the week when Jesus rose from the dead. So each chapter of the book deals with a "Grand Canyon" subject connected with the above-named portion of St. John's Gospel. These are unique and original sermons. They are "different." Preachers and laymen who read these sermons will be jolted out of commonplace ways of thinking and speaking. The author is given to making a long and elaborated series of statements on one special topic. Good examples may be found on pages 155-159 and 169, 170. He is also fond of alliteration, as, for example: With peace in Christ, in spite of "crosses or coronations, tears or triumphs, joys or jolts, difficulties or delights, we can ever be undaunted." The sermons are also alive with striking epigrams. Everywhere the Bible as the true Word of God is taken for granted without controversy. Thus the discourses are thoroughly evangelical. The book is one of the Eerdmans' "Dollar Books of Sermons."

A Commentary on the Old and New Testaments. By Jamieson, Fausset and Brown. Zondervan Publishing House, 543 Eastern Ave., S.E., Grand Rapids, Mich. \$4.95.

All Bible students should have this valuable commentary in their libraries, ready for use, especially since it has now been issued by this enterprising firm in one volume. Its value lies in the fact that it is both critical and explanatory, thus giving the real meaning of the Biblical text. Another fact that makes it an invaluable help to the sincere Bible student is that it is evangelical. While it is scholarly, it does not cater to the negative Biblical criticism, but accepts the Bible at its face value. Among the commentaries that have been issued, it has proved its importance by being in constant demand throughout the years, so that it has now come to be regarded as a classic in its line. We have read the comments on the first three chapters of the Bible with much satisfaction and profit. This does not mean that we have not read many other parts of it, but we call attention to its treatment of those early Bible chapters, because when a

book is sound on them, it is likely to be sound on all other parts of our Sacred Book. The print in this new edition is necessarily small, but it is remarkably clear, and can be read by any one who has fairly good optics. We hope that there will be a large demand for this new edition.

World Problems in the Light of Prophecy. By Rev. Oswald J. Smith. Morgan, Marshall & Scott, Ltd., London and Edinburgh; obtainable from Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

Mr. Smith is a well-known interpreter of Biblical prophecy. He has made special research along that line of investigation. The chapters of this informing volume were delivered in sermons to Mr. Smith's congregation in Toronto, Canada, and attracted large audiences, often as many as 2,000 people. There was a strong demand for them in printed form, and thus the volume came into being. The author gives a keen analysis of the outstanding world problems of our times, and interprets them as pointing to the imminence of the second coming of our Lord. The picture he draws of the present world-situation is not a bright one, but he firmly believes that it agrees with the Biblical predictions of the End Time.

Evolution or Creation? By Sir Ambrose Fleming, M.A., D.Sc., F.R.S. Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12, Paternoster Buildings, London, E.C.4, England. 3s.6d.

The author of this new book on a most vital subject is known as an eminent scientist. He also has a tendency to dip into philosophy. In his first chapter he discusses the ultimate essence of matter, and almost, if not quite, accepts the philosophy of Idealism as held by Berkeley—that is, that matter has no real objective existence; yet afterwards he often speaks of matter as if it were a real entity. In a very learned way he upholds the doctrine of divine creation for the origin of matter, life, species and man, and shows, at the same time, the inadequacy of the evolution hypothesis to account for origins. He does not believe it proper to say that evolution is

the divine method of creation, or the divine *modus operandi*, because that is making a wrong use of the term evolution; for if God must be brought in to account for beginnings, that is creation not evolution. He deals *solar plexus* blows upon the philosophy of materialism. His pro-creation arguments are just as cogent and convincing as are his anti-evolution arguments. We hope that many people will get and read this powerful polemic in favor of creation, and especially that those who are enamored with evolution will give it their careful and open-minded consideration.

The Romance of a Doctor's Visits. By Walter L. Wilson, M.D. The Bible Institute Colportage Association, 843-845 North Wells Street Chicago, Ill. Paper-bound, 20 cents.

The word "romance" in this title might give a wrong impression. The book does not deal with love stories, but contains graphic narratives of an earnest and devoted physician's efforts at winning souls. It shows how many opportunities the Christian physician has to do that kind of work. Whether Dr. Wilson's somewhat abrupt method of approach is always the best method might be open to question; but he has issued a very helpful book.

Royal Service. By H. P. Barker. G. F. Vallancey Pub., Barkinside, Essex, England. 2s.6d.

This book is described on its title page as "a study in Christian leadership." The author does not believe in different orders in the Church which lead to Episcopacy, but only in different offices. The thirteen apostles constituted a special office, which is not repeated. Then there were the prophets. Next come deacons, ministers and servants, meaning the same office, because the same Greek word (*diakonos*) is used to designate them. The terms, Bishops, Elders, Overseers and Presbyters, are used synonymously, and stand for one and the same office. Other special offices are named, like evangelists, missionaries, pastors and teachers. It is an instructive little book.

The New Home and Other Papers. By Captain Reginald Wallis. Pickering & Inglis, 14 Paternoster Row, E.C.4, London, England. 1s.

These are simple, heart-to-heart talks to all classes of people. They are edifying and encouraging to Christians who need help along the way. Unsaved people, too, might read them with much profit, because they will see therein, not only the beauty and reasonableness of the Christian system of truth, but also the way of pardon, peace and salvation. The first chapter, which gives the title to the book, portrays vividly the glories and delights of the heavenly home. Other chapters deal in a vital way with fundamental truths which everybody ought to accept heartily and practice faithfully.

Seven Appeals to the Unsaved and Other Revival Sermons. By Rev. Joseph T. Larson. Osterhus Publishing Co., 4500 West Broadway Ave., Robbinsdale (via Minneapolis), Minn. Cloth, \$1.10; paper, 85 cents.

The author of this volume is an earnest and successful evangelist. He proclaims the true Gospel of Jesus Christ. The seven appeals that he makes for sinners to accept Christ as their Saviour are based on the following fundamental facts: the atonement of Christ, His resurrection, His sinless character, the final judgment, Christ's ability to save, Christianity's power in the world, and the love of God. All the rest of the sermons are just as pointed and effective in their plea for sinners to fall in with the overtures of divine mercy and love.

The Sins of Saints. By Rev. Herbert Lockyer. Pickering & Inglis, London, Glasgow and Edinburgh. 1s.

The idea in this somewhat unique book is that regenerated people, as well as the unregenerate, need salvation. The author puts it in this way: "Jesus is a Saviour for saints as well as for sinners; . . . there is a Gospel for the redeemed and regenerated as well as for the rebellious." Some of the sins of the saints from which they need to be saved are: the critical spirit, discontent, bad temper, the bondage of self-consciousness, the spirit of drudgery, desire for the plaudits of men, and the disposition to doubt.

These discourses were delivered to audiences with many salutary results in growth in grace, and are here published to give them a still wider influence.

Quiet Talks with Eager Youth. By Rev. S. D. Gordon, D.D. Fleming H. Revell Co., New York, London and Edinburgh. \$1.25.

If any one understands the temper of young people, and is competent to give them wise counsel, it is the author of the series of books known as "Quiet Talks," of which series this is the last issue. Dr. Gordon usually writes in short, pithy sentences, which are often epigrammatic. For example, "Youth is the human race getting a fresh start. Under the tutelage of experienced older heads, it swings into the new leadership of the race." In this book he discusses many problems that are relevant to the thought and life and needs of young people, especially those of the present generation. Owing to his epigrammatic style, one cannot always be sure of his exact position on some questions. But what he does say is always suggestive. Some of the vital problems he touches upon are: "Can a Christian go to War?" "Are Home Ideals Real?" "Do Science and Christ Clash?"

Collects and Prayers for Use in Church. Prepared by the Common Service Book Committee. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Cloth, \$1.00; Black morocco, \$3.50; Red Turkey morocco, \$3.75.

In view of the ever-widening activities of Christian people in the present day, many requests have come to the above-named committee for a book of prayers and collects in addition to those published in the Lutheran Common Service Book, which is used in the regular services of the Church. Here are devout prayers for almost every occasion that can be imagined. Besides many others, we call attention to the following: For special necessities; daily life; all sorts and conditions of men; hospitals, medical men and nurses; the city, the nation, the world; times and seasons; the church building; home and friends. The

book fulfills a real need in the Lutheran Church, and people of other denominations may also use it with good results. Many of these prayers are historical; many others have been composed for this volume, so that they are apropos to present-day needs. All of them are devout, dignified and worshipful.

The Mystery of the Apostles. By Edwin Richardson Frost. Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

What do we know about the apostles of Christ? About most of them we know very little. Mr. Frost's book is very informing in that it tells us what is really known about them, and then recites the legends that have arisen concerning them. In this way he deals with each one of the twelve. The book is characterized by a good deal of research work which is becoming to a real scholar. The facts are well documented by literary references in both the text and the footnotes. The author's style may be somewhat stilted, and much "Latinized"; but his meaning is nearly always clear.

The Word of God and the Word of Man. By Karl Barth, D.D. Zondervan Publishing House, Grand Rapids, Mich. \$1.50.

The Zondervan firm have done well to issue this work in a new and cheaper edition. The first edition, which was published by another firm, cost \$2.50. Time and strength prevent our giving an analysis of the Barthian theology as it is set forth in this volume and in Dr. Barth's later publications. This has been done more or less effectively by other writers. We may say that Dr. Barth's writings are hard to master. There is an abstractness—perhaps an abstruseness—about his style that makes him quite difficult. The words are all there, and you know the meaning of every one of them when it stands alone, but when those words are put together in the Barthian style, you cannot help wondering just what the author means. One thing seems to stand out: he draws a sharp contrast between the Word of God and the word of man. And yet, in view of what he says on pages 60, 61, we

cannot feel certain about his attitude toward the Bible. He calls it "a human document like any other." Still, we suggest to our readers to get the book, and read it, and use their brains in trying to understand it.

Handsful of Parched Corn. By Rev. John Watt. G. F. Vallance, Publisher, Barkinside, Essex, England; also the Author, 323 East Lancaster, Ave., Wayne, Pa., U.S.A. 2s.6d.

The purpose of this unique book is to furnish suggestive outlines for sermons and addresses for preachers, teachers and Christian workers. We find the outlines quite original, pointed and helpful. We do not see why public speakers should not use them by giving proper credit to the author and his book. To give a clue to the value of the book, we cite a couple of the outlines. The one on "God" is: "1. God of Glory; 2. God of Patience; 3. God of Hope; 4. God of Comfort; 5. God of Love; 6. God of Grace; 7. God of Peace." Here is the one on the word "Great": "1. Great Things (Ps.126:3); 2. Great Salvation (Heb. 2:3); 3. Great Love (Eph.2:4)," etc., up to 11. It is a book that can be rightly used, but should not be abused.

Bible History. By Robert Newton Waring. Fleming H. Revell Co., New York, London and Edinburgh. \$5.00.

Truly this is a notable book, and we are glad to add that it is thoroughly loyal to the Bible as the fully inspired Word of God. It is a large book of 413 pages, and has, in addition, 21 pages of valuable charts and maps. Really it is a thesaurus on the Bible. It recites the Biblical history, narrating the events in their chronological order. But more than that, it indicates the agreement of the Biblical history with other reliable history and with the established results of scientific investigation. Thus, while it is a real Bible history, it is a good deal more. The complete index enables the reader to find any outstanding fact in Biblical teaching and annals. By the expedient of indented pages and cross-references, the historical order is set forth in cases of doubt. Bible history is

here treated as true history and is recited in a concrete way, showing the marvelous unity of Biblical history and teaching. The book is so important that it deserves a much longer notice than we are giving it here. It is cheap at the price named because of its size and vast content of information. Do send off for it as soon as you can.

The Bible Book by Book. By Prof. J. B. Tidwell, D.D., LL.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.50.

Comes along another book that we are happy to commend to our readers. Dr. Tidwell is the Professor of Biblical Literature in Baylor University, Waco, Texas. We rejoice that the students of that institution are receiving such sound evangelical teaching on the Bible. This is the fifth revised edition of the book, and it is a handsome volume as to format. It is most gratifying to note the author's treatment of Biblical inspiration (pages 26-28). Also we commend what he says regarding the formation of the Scriptural Canon. There is nothing hazy and uncertain about his position on these vital matters. Your library is not complete, Mr. Preacher and Mr. Layman, without this effective book. We also commend it as a textbook for college and university classes, because, besides much other matter, it gives an analysis of every book of the Bible.

Epochs in the Life of the Apostle John. By the late Prof. A. T. Robertson, D.D., LL.D. Fleming H. Revell Co., New York. \$2.00.

Through a gracious protective providence Dr. Robertson was permitted to live long enough to complete the manuscript of this volume. Of the many important books that he prepared, none is more important than this one. All the critical problems relative to the beloved Apostle John are here canvassed in a scholarly and convincing way. Dr. Robertson came to the conclusion through his researches that the apostle was the author of all the books ascribed to him in the New Testament. He accounts in a satisfying way for the difference in style between John's Gospel and the Rev-

elation. By means of footnotes and other references he always cites his sources. Thus his work can be checked by other scholars. He gives what might be called a "life-size portrait" of the apostle whom Jesus loved. This is another book worthy of a place in every library, whether private or public. We think it ought to be in yours, Brother Reader.

The Supreme Test: Twelve Sermons. Compiled by Rev. Alfred L. Murray. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

What! another book of sermons? Yes, and a good one. Twelve preachers have each contributed a sermon especially written for this volume. The stipulation with the compiler was that they should be sermons that have never appeared in print before. Thus the reader can be assured that each sermon has come fresh from the mint of the preacher's mind. Among the contributors we find the following names, omitting scholastic titles: William E. Biederwolf, James I. Vance, Leander S. Keyser, Robert G. Lee, A. Z. Conrad, Henry Beets, W. Galloway Tyson and Clarence E. Macartney. These and all the rest of the contributors have furnished sermons on vital Biblical themes.

Training for Church Membership. By Rev. A. Earl Kernahan, D.D. Fleming H. Revell Co., New York, N.Y. \$1.50.

The plan of this useful manual is as follows: A representative of each of several leading denominations has contributed a chapter indicating the amount and method of giving religious instruction to persons who are about to join the Church, or who have recently joined it. Then the author furnishes a number of chapters suggesting the best methods of instructing people regarding the beliefs, duties and privileges of church membership. In this way it is held that they will become intelligent and useful members of the Church. The book is a good one for both private reading and for use as a manual of instruction. Dr. Kernahan has furnished a real contribution to a live and important problem of

the Christian Church of today. We cannot agree, however, with some things he says on pages 75 and 76. It is a pity he says them.

The Gospel of Christ and Other Addresses. By Jerome O. Williams, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. \$1.50.

Plain, simple in style, and thoroughly evangelical, these addresses are impressive. They really are sermons, for in each case a text is selected and is treated in homiletic fashion. The author is truly in earnest about the proclamation of the whole Gospel, and declares that "the Gospel of Christ is the only hope of the world." He does not invent a Christ of his own thinking, but accepts and preaches the Christ revealed in the Holy Scriptures without modification or diminution. As an example, note what he says on page 14, speaking of Christ: "In His death He is our Redeemer. He paid the penalty. He suffered in our stead. He offered Himself for the sins of ruined humanity." While these sermons are "affectionately dedicated to ministers of the Gospel everywhere," they will make uplifting reading for laymen as well.

God's Christ and God's Book. By Archie Naismith and W. Fraser Naismith. Pickering & Inglis, London, Glasgow and Edinburgh. Paper, 1s. 6d; cloth, 2s.

This joint work is a cogent apologetic for the plenary Christian faith as it is clearly and fully revealed in the Canonical Scriptures of the Old and New Testaments. Nothing is added and nothing subtracted. The first chapter sets forth the Biblical grounds for the theological science of Apologetics. It may surprise some people to know that the Greek word *apologia* occurs eight times in the New Testament, while its corresponding verb occurs ten times. As an outstanding example, note 1 Pet.3:15: "Be ready always to give an answer (*apologia*) to every man that asketh you a reason of the hope that is in you." The same word occurs in Luke 12:11, 21:14, 2 Tim.4:16. In the subsequent chapters of their book the authors present many arguments

for the divine inspiration and authority of the Holy Scriptures. Some of these arguments are old and some are new, but all of them are cogent.

Studying Our Lord's Parables. By R. C. McQuilkin. D.D. Zondervan Publishing House, Grand Rapids, Mich. \$1.50.

In this important volume seventeen parables of Matthew, Mark and Luke out of the thirty-four found in those Gospels are treated in a luminous way. The author insists on interpreting and applying the parables in a sober manner according to the well-known rules of hermeneutics. There are three fundamental principles that must be kept in mind: 1. The setting of the story; 2. the story itself; 3. the spiritual message of the story. The following figures of speech are distinguished from parables: metaphors, similes, fables, allegories and proverbs. In treating parables the point of comparison must be discovered, and this can be found by close attention to the setting and purpose. No parable (or other figure of speech) should be made to "go on all fours," as the saying is. This means that irrelevant details must not be made use of as if Christ meant to indicate them to be parallels. Dr. McQuilkin, in his treatment of the parables of our Lord, holds steadfastly to these solid principles of literary exposition and application. Therefore his book is a safe guide for the students in interpreting the parables of the New Testament. The book has our hearty endorsement.

Ambassadors for Christ. By Mildred Cable and Francesco French. China Inland Mission, 233 West School Lane, Philadelphia, Pa. Cloth \$1.00; paper, 35 cents.

According to these gifted authors, the naked truth should always be told to young people, especially those thinking of going to mission fields, about missionary work. It should not be pictured as a "picnic," or as a primrose path. On the other hand, the joys of such work for those who are truly in earnest should be pointed out. Much information is imparted in this book. The kind of people

who make real effective missionaries are described. Those not so fitted are also depicted. The pure gospel of Christ should not be compromised with erroneous foreign elements. The missionary in foreign lands should have a clear and definite objective. The book is interesting, and might be called a miscellany of important information on missionary matters.

The Plan of Salvation. By Benjamin B. Warfield, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

The publishers inform us that the revisions for this new edition of this important work were made by Dr. Warfield himself before his death. For some time the book has been out of print, and the new edition has been issued in answer to a constant demand for it. Dr. Warfield was a profound theologian, and used a good many technical theological terms; but, if one knows the meaning of such terms, one never needs to be in doubt as to the author's position. He sharply distinguished among the different conceptions of salvation, and then, in the last chapter, upheld his own view, which was the Calvinistic view of the infralapsarian type—that is, that the divine decree of individual election was made subsequent to the fall of Adam, or, at least, with the fall in view. To be specific, Autosoterism (self-salvation), Sacerdotalism and Universalism (that the offer of salvation is to all), are rejected, and Calvinism is accepted.

The Blessing of Believing and Other Addresses. By Strothers A. Campbell, D.D. Fleming H. Revell Co., New York, N.Y. \$1.25.

Yes, the author of this brilliant volume is right—there is a great blessing in believing, if one's faith is posited on Christ, the incarnate Son of God. Dr. Campbell is the pastor of the Baptist Temple, Charleston, W. Va. He does not believe that the old is necessarily obsolete, but if it is true, it is ever good and useful. As some one says, there is about his thinking a "timely timelessness." By this is meant that he teaches doctrines that were true in the past, that are true

today, and that will be true in the eternal future. All his sermons are full of spiritual inspiration, and are relevant to the deepest human need.

The Song of Songs. By George Sumner Chamberlain. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

The Biblical book entitled *The Song of Solomon*, has ever been more or less of a puzzle to Biblical interpreters. In his preface the author describes the various methods of exposition that have been in vogue; but he accepts the view that the Song describes in the language of romance the love of Christ for His Church. Then in rhythmical and rhyming lines he gives a metrical paraphrase of the Song, which is, at the same time, an interpretation. It must be said that his composition is of varying degrees of poetical merit. Some of the lines and rhymes might be improved; others are sweetly lyrical.

The Story of C.F.W. Walther. By Prof. W. G. Polack. Concordia Publishing House, St. Louis, Mo. 75 cents.

All Christian people, whether Lutheran or not, will surely be interested in this brightly told biography. Dr. Walther was one of the chief founders of what is known as the Missouri Lutheran Church. Afterward this body was enlarged into the Lutheran Synodical Conference. In his gripping narrative Prof. Polack tells the story of Dr. Walther's stirring experiences from the time of his birth in Saxony, Germany, to the time of his death in St. Louis, Mo., at the age of 75 years. He and a number of fellow-Germans left the Fatherland on account of persecution, and landed at St. Louis early in 1839. Their many trials in the new land are vividly depicted. They were people of staunch faith, and were not to be daunted by the many trials which they had to endure. Dr. Walther was a man of true piety. He was loyal to the Word of God and held firmly to the Lutheran doctrines as he apprehended them. The author tells us about his controversies with some of his fellow-Lutherans as well as with others,

but he does not over-emphasize the polemical element in Dr. Walther's life. People who want to gain real knowledge of the founding of a large body of Lutheran adherents ought by all means to get and read this interesting book.

God's Picked Young Men. By Henry K. Pasma. The Bible Institute Colportage Association, Chicago, Ill. 20 cents.

The history of divine revelation proves that God has picked his men, most of them while they were young, to do a very specific and necessary work. The author traces the lives and analyzes the characters of sixteen young men of the Bible, and draws from them many valuable lessons for the young men (and older ones, too) of our piping times. It may be that some things he says about these Biblical characters are a little fanciful; but all the characterizations are interesting, and may be applied to life in a practical way. The author begins with Abel, and ends with our Lord as a young man.

A Group of Ritchie Books

The following books have been received from the well-known evangelical publishers, John Ritchie, Ltd., Kilmarnock, Scotland.

Resurrection: Myth or Miracle. By R. D. Johnston, M.A. Price, 2s.

You will be richly repaid by reading this book. Against all gainsayers, the author upholds the doctrine of the real bodily resurrection of our Lord, thus proving Himself to be the Son of God and the Saviour of the world. The infidel and modernistic theories of this great event are all examined in a thoroughgoing way, and are found wanting. The book is most timely—really needed just now.

The Lord's Return in Grace and Glory. Edited by Wm. Hoste and R. M'Elheran. Price, 2s.

In this important volume we have the testimony of a score of living witnesses for belief in the apocalyptic return of our Lord. It is really a symposium on that vital subject. Its various phases are treated by the different authors. We mention a few: "the certainty of His coming," "the imminence of His coming," "the manner of His coming," "who

will be taken when He comes," "what will happen when He comes," "the mark of sin and the anti-Christ," "the judgment," "the Millennium," "the new heavens and the new earth," etc. The book is packed with information.

Through Clouds and Sunshine. By Gladys E. L. Price, 1s.6d.

We are assured that this is a true story, not a piece of fiction. It depicts the work and adventures of some missionaries in China. They certainly experienced both "clouds and sunshine." It is marvelous to note how they escaped the terrors of war and the attacks of brigands. The oversight of providence is the only explanation that really explains the many deliverances from perils. Yes, read the story.

Ritchie's Reciter: Recitations and Dialogues. Compiled by Robert G. Mowat. Price, 1s.

Devoted people who wish to train children and young people to give helpful and healthful entertainments for Sunday Schools and churches will find what they want in this book. Most of the exercises are simple, and can be easily rendered. A few for older pupils are somewhat more elaborate. All of them teach important religious lessons for old and young alike.

The Believer's Magazine. Vol. XXXV. Edited by Wm. Hoste, B.A. Price, 2s.6d.

This well-known British magazine is described as "a monthly journal of Scriptural exposition for all the children of God." This is an apt description. The volume before us contains all the issues of the magazine for 1934. The contents are rich with articles of timely and vital importance. Even if the reader cannot agree with all the articles, he will find all of them valuable and edifying.

In Small Corners. By Flora E. Berry. Price, 1s.6d.

To show how to let your light shine "in your small corner" is the purpose of this engaging story. Some of the young Christians had severe trials, but by the grace of God they did not cover up their light, but let it shine, and thus succeeded in winning more than one person.

on from darkness to light. The story is told in a simple, guileless way that is appealing. Who stole the money which caused one of the characters so much distress? By reading the book you will find that out.

Journeyings Off. By James W. Fish. Price, 1s.

A little distance out in the ocean from the Cape of Good Hope, South Africa, you will find Robben Island, on which a leper hospital was established some thirty years ago and which is still being carried on. The author of this book worked there among the lepers many years ago. His book describes his last visit to that institution, and also his journeyings, sometimes in much peril, in South Africa doing missionary work among the natives. He makes his narrative very interesting.

Cleanings of Golden Grain. By H. A. Woolley. Paper-bound, 1s.; cloth-bound, 1s.6d.

Books of a practical character which deepen and enrich the spiritual life are always welcome. They help us to grow in grace and in the knowledge of our Lord Jesus Christ. This little book is of that kind. In order to advance in Christian living, we must realize four facts: that Jesus is precious to us; that we are precious to Jesus; that Jesus is precious to the Father; that the Father is precious to Jesus. Other truths dealt with are just as foundational.

Early Steps in the Christian Life. By Frederick A. Tatford. Paper-bound, 6d.

By his experience with young Christians the author realized the need of more thorough instruction respecting the doctrines and principles of the Christian religion. He proceeded to give such tutelage, and the results were so satisfactory that he has felt encouraged to publish his essays in this volume to give them wider circulation and influence.

Additional Literary Notes

Elsewhere in this magazine we give favorable reviews of a number of books which have been received from John Ritchie, Ltd., Kilmarnock, Scotland. They also publish some choice booklets.

Among them we note one bearing the title, **The First Day of the Week**, by Andrew Borland, M.A. He shows why Christian people, living in the New Testament dispensation, keep and should keep the first day of the week as a day of rest and worship instead of the Old Testament seventh day. His arguments carry conviction. Then he discusses the best ways of keeping the day holy unto the Lord.

The same firm (named above) issues what they call **The H. P. B. Booklets**, by H. P. Barker. They are brought out in dainty and attractive form. The pictures on the front cover page are specimens of real art, most of them representing beautiful natural scenery. Each booklet tells an interesting incident, and then draws some helpful lessons from it. Send for Packet C, 24 assorted; price, 1s.

If the reader wants to exercise his discriminating powers, let him get Prof. Theodore Graebner's brochure, **The Borderland of Right and Wrong**. It is not a treatise on ethics in general, but a technical and learned discussion of *Adiaphora* in the Christian Church. The term, "*Adiaphora*" (singular number, "*Adiaphoron*"), refers to matters that are not essential to the Christian system of doctrine or to Christian practice. In some circumstances, however, they are lifted into the sphere of essentials. We commend the reading of the whole pamphlet, and especially the discussion on dancing. On some matters there will be difference of opinion. Price, 10c. Concordia Publishing House, St. Louis, Mo.

A pamphlet, bearing the title, **Salvation, Security and Warnings**, has been sent to us by the author, Professor J. L. Stauffer. It is for sale by the Tract Press, Harrisonburg, Virginia. Price, 10c. The author stoutly maintains the Arminian position, and thus opposes Calvinism respecting the doctrine of election. He also argues against the idea of the unconditional security of believers, and holds to the idea of conditional security. It is a polemical tract, but is written in an earnest and kindly

Christian spirit. The author keenly feels that his "warnings" are needed to guard certain Christian people from indulging in false security. There is much else that is worth weighing seriously.

The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa., has sent us a paper-bound book carrying the title, **Improving Our Leadership**, written by Rev. Paul E. Keyser. It contains many helpful suggestions by which leaders in church work may increase their effectiveness. Along the way he points out mistakes that should be avoided.

The same Lutheran firm has issued a book entitled **Human Nature**, by Mabel E. Locker and Rev. Paul J. Hoh. It is, like the preceding work, a volume in the Lutheran leadership series. It certainly contains much good counsel to church workers on knowing the psychology of the persons who are to be instructed in the Bible and the Christian way of life. The price of each book is 40c.

A tract, entitled **How Often Should a Christian Receive Holy Communion?** by Prof. M. S. Sommer, issued by Concordia Publishing House, St. Louis, Mo., may be had from the publishers for 10c. per copy, 96c. per dozen. Just how often Christians should celebrate the Lord's Supper is not decided by the author, but he takes occasion to set forth some very wholesome instruction to communicants as to the meaning of the Communion and the spirit in which it should be observed.

At the 110th annual meeting of the American Tract Society, the General Secretary, Dr. William H. Matthews, reported that twenty million visits had been made by the Society's colporteurs since its organization in 1825; that 18,000,000 volumes of religious reading had been sold by its missionaries; that Christian literature has been printed in 181 languages and dialects. But the good work is still going on. During the past year 6,572,261 pieces of Christian literature in eighteen languages have been

printed, and the printing in March 1935, was the largest in forty years. The year's printing showed an increase of 673,158 pieces over the previous year. Send to the Society, 7 West 45th Street, New York, N. Y., for a leaflet entitled **Wonder-Working Words**. It is free.

Here is a rather startling title of a booklet: **Why All "Good People" Will Be Lost**. It is written by Dr. J. E. Conant, and bears the imprint of the Bible Institute Colportage Association, Chicago, Ill.—By "Good People" (in quotation marks) the author means people who are self-righteously good—those who think themselves "good enough" without repenting of their sins, accepting Christ as their Saviour, and confessing Him before men. Dr. Conant deals firmly but kindly with such people. Price 10c.

The aforesaid Association have also issued **Two in One**, by Dr. Herbert Lockyer. By the striking title he means the two natures in the believer. He has given his readers a keen discussion of this vital subject. People who are troubled with the conflict of the flesh and the spirit should get and study this booklet, and profit by its wise counsel. Price, 10c.

If you want to read a pamphlet that will enrich your spiritual life, send for the one entitled **The Power of Pentecost**, by Rev. J. C. Kunzmann, D.D., 3878 43rd Ave., N.E., Seattle, Wash. The price is 25c. Here you will learn what is the significance of the outpouring of the Holy Spirit on the first Pentecost, and how its doctrines and principles may be applied to the individual and church life of these times and of all times. Do not fail to mail 25c. to the author at once.

Rev. Herbert Lockyer, several of whose books we have had the pleasure of noticing in these columns, has added a booklet filled with spiritual suggestions, bearing the title, **The Hands of Jesus**. He uses as his texts the various passages in the Gospels which mention Jesus' hands, and draws valuable lessons from them. Issued by the Bible Institute Colportage Association, Chicago, Ill. 10c.